

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3459.
NEW SERIES, No. 563.]

LONDON, SATURDAY, OCTOBER 10, 1908.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	641
LEADERS:—	
A Beautiful Memorial ...	648
ARTICLE:—	
Essex Church, Kensington...	649
PROVINCIAL LETTER:—	
London ...	645
MEETINGS:—	
Hastings Jubilee Meetings...	642
All Souls' Church, Belfast...	643
Liverpool Women's League ...	646
The Unitarian Van Mission ...	651
CORRESPONDENCE:—	
The National Home-Reading Union and the Sunday School ...	642
Cambridge Services ...	642
Is Hegelianism Harmful to Morality ...	650
LITERATURE:—	
Out of the Depths ...	644
Articles in the Reviews ...	645
THE CHILDREN'S COLUMN ...	647
NEWS FROM THE CHURCHES ...	652
OUR CALENDAR ...	653

NOTES OF THE WEEK.

THE REV. V. D. DAVIS, B.A., who last December completed ten years of service as Editor of this journal, has for some time felt strongly drawn back to the work of the active ministry, and he has therefore resigned. The Directors of THE INQUIRER Publishing Co. have met Mr. Davis's wishes with the utmost consideration; and when the opportunity occurs, he will be free, at short notice, to accept a ministerial appointment.

PROFESSOR UPTON replies in our present issue to last week's letter from Professor Jacks on the subject, "Is Hegelianism harmful to Morality?" Now we must call a truce to this discussion, to the regret, we know, of some of our readers—though, perhaps, to the relief of many. Some day, before long, we hope Mr. Jacks will give us more fully in a book his interpretation of the great questions of the moral life, and let us see more clearly the bearings of his doctrine upon the problems of human character and destiny.

FOR our own part (if, in passing, we may claim the satisfaction of this confession of faith) we are absolutely convinced, and nothing that has been said in this discussion, or elsewhere recently, has shaken our conviction, of the reality of human freedom and direct personal responsibility in moral choice. Many considerations go to the full statement of the fact, but the essential truth of human life, as it appears to us, is in Tennyson's words, "Our wills are ours, to make them Thine." The instant call to self-determination and steadfast loyalty to the Highest, amid all the duties and difficulties of life—with

rejoicing recognition of what the Grace Divine gives to us for the perfecting of the great Companionship—is the growing-point of human character. That truth, so vital, as we hold, to the permanent welfare of mankind, we cannot suffer any intellectual puzzle to obscure.

OUR further notes on the Moral Education Congress we are obliged to hold over until next week.

WE have this week a report of the Bicentenary of the congregation of All Souls' Church, Belfast, and our readers will remember that on October 25 and 27 the Gee Cross bicentenary is to be celebrated. For the same date the congregation of the Great Meeting, Leicester, announce a similar celebration. The Sunday services on Oct. 25 are to be conducted morning and evening by the Revs. C. C. Coe and James Harwood, the preachers being the Rev. E. W. Lummis (now of Fuldera) and Henry Gow. At an afternoon service for young people the new minister, the Rev. E. I. Fripp, is to preach. For Monday evening a public meeting in the Museum lecture-hall is announced, and for Tuesday, Oct. 25, a soirée in the upper school-room of the Great Meeting to welcome Mr. and Mrs. Fripp. A history of the Great Meeting by the Rev. H. Hermann Thomas is to be ready for the celebration. Mr. Thomas, we understand, is about to go to Berlin, where he and his family are to spend the winter.

IN this week's *Christian Commonwealth* the Rev. R. J. Campbell, of the City Temple, opens a "Correspondence Column," which he will conduct at any rate for twelve months. He proposes to follow the same lines as in the column which formerly he conducted for years in the *British Weekly*. "I will try my best," he says, "according to the measure of my ability, to deal, not only with the theological problems of my correspondents, but with their moral and spiritual difficulties too. . . . I will try to be both pastor and teacher to my readers, as far as pen and paper will permit." The *Christian Commonwealth* publishes a sermon of Mr. Campbell's every week. This week's sermon is on "The Godhead of Jesus." In the same number the Rev. T. Rhondda Williams writes on "Immortality and Conduct."

THE Church Congress met this week in Manchester. On Wednesday morning

there was a civic welcome given by the Lord Mayor at the Town Hall, when a greeting was also offered by leading Non-conformist ministers and courteously acknowledged by the Bishop; and a procession of Churchmen then made its way to the Cathedral, where a sermon was preached by the Bishop of Durham. At the same time a Congress sermon was preached by the Bishop of Gloucester in St. Ann's Church. In the afternoon there was a crowded gathering in the Free Trade Hall, when the Bishop of Manchester delivered his Presidential address.

THE President, in the course of his address, referred to the trying time of commercial depression through which the country is passing, and spoke of the attitude of the Church towards the questions involved. The great obstacle to human progress, he said, was sin, and it was the duty of the Church to fight always for the victory over sin. That was a matter of individual conflict, but the Church was also a Divine Society. "As Churchmen we shall feel—would to God, however, that we all felt more strongly!—our responsibility for our share in civic life. We should be not less active, but more active therein, in virtue of our citizenship in heaven. We shall, as Churchmen and citizens, do all that lies in our power to make sin more difficult and virtue more easy. We shall be strenuous advocates of sanitary and decent housing, of temperance and of all that promotes temperance, of protection for the weak, of just dealing for the oppressed, of the removal of public incitements to betting and gambling and to sexual impurity. We shall insist upon justice as the foundation of all civic virtue, on the sanctity of the marriage tie as the Divine ordinance for safeguarding the home. We shall insist upon equality of opportunity for all children in schools without sacrifice of the religious convictions of their parents. We shall be foremost in works of charity and mercy, and we shall not allow considerations of our own ease and comfort, still less any desire for luxuries, to stand in the way of the public good. At the same time we shall make it our duty to study those economic laws which are as much a matter of strict scientific investigation as all other laws of Nature, and we shall not treat the Bible as though it were a manual of social science. In what I say about the teaching of the Church, I am not advocating indifference to public affairs. We have far too much of it in the Church of England, and especially among our laity.

Whether it is called spirituality, or is called good breeding and refinement, it is the shirking of plain duty which God has laid upon us. In other words, we shall, as Churchmen, claim for Christian treatment and Christian consideration every department of public life. For the whole of life, public as well as private, is sanctified for us by the doctrine of the Incarnation, and we shall do all that in us lies to bring the practice of the society in which we move up to the standard which it professes. We shall try to make it, in fact as well as in name, a Christian society. But when all this has been said, and said with more emphasis than I can command, it still is true that the proper work of the Church of God is to inspire men with the only sufficient motive for unwearying self-sacrifice—the motive of hope. 'We are saved by hope.' But the hope that saves men is not a vague and unfounded optimism. It is 'an anchor of the soul, a hope both sure and steadfast, and entering into that which is within the veil.' Such hope, he added, can only be really kindled to victorious power, by a genuine revival of religious faith.

THE NATIONAL HOME-READING UNION AND THE SUNDAY SCHOOL.

SIR,—May I ask the attention of Sunday school teachers to the help which I just discover to be proffered in this year's syllabus of the "General Course Magazine" of the National Home-reading Union? One series of articles will run through the issues of the coming year (September to May) on "Child Study," another—and it is this which impels me to write—on "The Bible as Literature." The articles in themselves form a complete introduction to those subjects; but in addition the standard books on the subjects are referred to in notes, and guidance is thus given to the best works. Five readers forming a circle may become members, receiving the nine magazines post free and the book lists for 1s. 6d. each, individual readers at 2s., by writing to the office of the Union, 12, York-buildings, Adelphi, London, W.C.

H. THISTLETON MARK.

CAMBRIDGE SERVICES.

SIR,—May I draw the attention of your readers to the fact that the Cambridge Unitarian services recommence on Sunday, October 18?

They are held in the Assembly Hall, Downing-street, and the Rev. George Critchley, B.A., has consented to preach for the eight Sundays of term on a series of interesting subjects.

As these services depend very considerably on the number of Unitarian students resident in Cambridge, a number which is naturally always fluctuating, it is of the utmost importance that we should be informed of those who are coming up this month for the commencement of their University course.

I should, therefore, be pleased if ministers, parents and others who know of men coming up from any of our churches, would kindly put them into communication with me.

L. BEALE CLARKE.

Emmanuel College, Cambridge.

HASTINGS JUBILEE MEETINGS.

THE Free Christian Church at Hastings has been holding a series of meetings to celebrate the starting of their services fifty years ago. On Sunday, October 4, the Rev. S. Burrows, who has recently completed the first year of his ministry at Hastings, preached on "Fifty years of Unitarian History." He recalled how the church originated. The family of Mr. Samuel Sharpe visited the town in 1856-1857, and missed the simple and reasonable worship to which they had been accustomed, and so in 1856 decided to start Unitarian services. In this effort they were assisted by Mr. S. C. Burgess. They started in the music room, but in a short time moved to the market room at the Swan Inn in High-street. There Sunday morning services were held until the present church was opened for worship. At first the Rev. W. Wynn Robinson took the service in the morning at Hastings, and the evening at Battle (1860-1861). The fortunes of the church varied, and the services were conducted by either ministers or laymen till 1867, when the Rev. W. Birks (now of Diss) was appointed minister. During his ministry the foundation-stone of the present church was laid on October 2, 1867, by Sir John Bowring. On May 6, 1868, the church was opened for worship, the Rev. R. B. Aspland, secretary of the British and Foreign Unitarian Association, preaching, and Alderman Lawrence, the president of the Association, taking the chair at the evening meeting.

In 1871 the Rev. J. A. Briggs (dec.) was elected to the pastorate. The other ministers have been the Revs. D. Montgomery (an American), J. Ruddle (now of Sheffield), J. E. Stronge (Kidderminster), J. Crossley (Birkenhead), J. C. Williams (dec.), E. Crooks (Canada), and Gardner Preston (Hamburg). In the evening Mr. Burrows spoke on the meaning, method, and message of Unitarianism.

On Monday, the 5th, a special service was held in the afternoon, when the Rev. C. Roper delivered an eloquent and thoughtful sermon on "Unitarianism, a Living Faith." He took for his text I. Peter iii., 13-16. Our faith, he said, was living and could grow, for all that lives develops. The content of Christianity was more than ever before. Indeed the theological outlook of all the churches had changed, but we were freer than others to accept and welcome these changes.

Unitarianism had ever been in the vanguard of progress. For Unitarians the well of Divine revelation was not dried up. God could still inspire and help. They stood too for liberty of conscience. Unitarian Christianity was based on reason, not tradition; on our moral nature; and is in harmony with the ascertained results of science. Such a religion Mr. Roper urged his hearers to live and preach, for it is in harmony with progress—a living faith in a living God, the God and Father of Jesus Christ.

There was a public tea in the public hall, at which over 50 sat down. In the evening a successful meeting was held in the church, presided over by Mr. John Harrison, president of the British and Foreign

Unitarian Association. In a delightful speech, characterised by Mr. Harrison's usual cheeriness and charm of manner, he roused his hearers to do battle for their faith. He urged them that they must be up and doing and not rest upon their laurels. Protestantism was dead, said Cardinal Vaughan. That was false, and they must prove it to be so. The future belongs to the young, and we must bestow our care and attention to train them up in the principles of religious liberty, for which our forefathers suffered and died. We must give them work to do, teach them the reasons for our hopes and to worship God according to their conscience.

The Rev. Priestley Prime spoke on "How to Develop the Devotional Life amongst us." He urged the need of the personal devotional life. If we came to a service without the thought of devotion, was it surprising that the service failed to arouse religious emotion? Men would never succeed in business if they neglected it as far too often they do religion.

Rev. J. Felstead followed on "The Influence of Nature on the Religious Life"; the Rev. C. Roper, on the glory of the heretic's free choice; the Rev. F. Allen, on the work of the Sunday school; Mr. E. Chitty, on how to improve the Band of Hope; and the Rev. Harold Rylett, on "The Influence of Unitarianism on Peace Principles."

Letters expressing good wishes and kindly sympathy were read from Mr. T. Kenward, who was for 30 years secretary of the church; from the Rev. J. Ruddle, G. Ward, Gardner Preston, C. A. Ginever, and Mr. J. Ellis Mace. The proceedings closed by a hearty vote of thanks to Mr. Harrison, the Rev. C. Roper, and the other speakers, proposed by the Rev. S. Burrows, seconded by Mr. A. Elliott (secretary), and supported by Mr. G. Proctor (treasurer).

WITH regard to the five Sunday evening lectures to be given by the Rev. J. Page Hopps in the new St. James' Hall, Great Portland-street, Oct. 18 to Nov. 15, the Little Portland-street calendar for October has the following note:—"This building, as we all know, is near important centres of wealth and education, such as Cavendish-square, Portland-place, Harley-street, Wimpole-street, and Grosvenor-square. To the inhabitants of this neighbourhood about 2,000 special invitation cards will be sent by post, in addition to a very large number of notices to the very opposite 'class' on the other side of Great Portland-street, from Titchfield-street to Tottenham Court-road. In undertaking this enterprise, the minister has been influenced by the thought that, to a very large extent indeed, the persons to be specially invited need an introduction to Rational Religion as much as any other 'class.' It remains to be seen whether they will accept this invitation, but we ought to give them the opportunity. He has also been influenced by the hope that as the Hall is close to the chapel we may be able to take back with us, when we return to it, some of those we have interested. On Oct. 11, at 5 o'clock, there will be tea in the Wardens' Vestry at the chapel, to be followed by a general discussion respecting arrangements. All are invited."

ALL SOULS' CHURCH, BELFAST.

BICENTENARY CELEBRATIONS.

THE long history of the Second Congregation in Belfast and the prominent part it has taken in the life of the city for the past two centuries, have just been celebrated, and the proceedings have evoked not only the enthusiasm of the present congregation, but many welcome signs of interest and sympathy among the general public.

On Saturday afternoon, October 3, the new Hall, henceforward to be known as Rosemary Hall, was opened in beautiful weather by Mrs. W. H. Drummond. There was a large gathering of friends, who joined first of all in the simple service of dedication conducted by the Revs. T. Dunkerly and W. H. Drummond, and then in a chorus of congratulations upon the beauty of the hall and the excellence of its arrangements. On Sunday, October 4, special services of thanksgiving and commemoration were held in the church. The Rev. E. I. Fripp had promised to preach the morning sermon, but at the last moment he was kept away by illness. Mr. Drummond accordingly took his place and spoke from the words, "O all ye holy and humble men of heart, bless ye the Lord, praise him and magnify him for ever." It was a great pleasure that the Rev. J. C. Street was well enough to be present. At the close of the sermon he spoke a few words from the lectern with special reference to the unveiling of the Memorial of the History of the Congregation and its ministers, which has been placed upon the west wall of the church. After a prayer of dedication, the memorial was unveiled by Mr. John Greenfield, the oldest member of the congregation. It is a very striking piece of artistic work, and adds a mellow charm to a church already remarkable for its beauty. Mr. Charles Braithwaite, who is responsible for the lettering and illumination, is a craftsman of excellent taste and skill, and this memorial should win for him much wider recognition. At four o'clock the church was again filled for a musical service, when the choir sang Mendelssohn's "Hear my Prayer," and other sacred music with fine taste and feeling. At the seven o'clock service Mr. Drummond preached again to a large congregation on "Memories and Hopes."

On Monday evening, October 5, there was a soiree in Rosemary Hall, which was very largely attended. Dr. John Campbell was in the chair. A noteworthy feature of the evening was the reading by Mr. Drummond of a series of letters from eminent men who were unable to be present. The President of the Queen's College sent his congratulations and good wishes "ex imo pectore." The Dean of Belfast wrote a cordial letter of regret, the Rev. R. W. Sewer, rector of St. John's, and the Rev. William Park, Rosemary-street Presbyterian Church, wrote in the same spirit. Dr. John Hunter, of Trinity Congregational Church, Glasgow, sent the following message: "Your open trust is a precious and sacred inheritance, which I hope will ever be guarded until better days dawn, with unsleeping vigilance and holy jealousy. Your freedom is a great opportunity, and I rejoice that you and

your fellow-workers are making use of it in order to build up in Belfast a church that seeks to be simply Christian and wants no narrower name." The Rev. R. J. Campbell, of the City Temple, who preached last May in All Souls' Church, wrote: "I am greatly interested to observe that All Souls' Church is about to celebrate its bi-centenary. Such a record of long and honourable service in the cause of liberal Christianity is so uncommon that I trust you will permit me to join in the expressions of good-will you must be receiving from far and near. The day of denominationalism is drawing to a close, but that of a freer and more Catholic Christianity is dawning. I hope the future of your church may be even more useful and inspiring than its past." Other notable letters were from Principal Carpenter and Dr. Drummond. It was a special pleasure to welcome among the speakers during the evening the Rev. D. Purves, D.D., of Elmwood Presbyterian Church. His presence was a practical demonstration of the way in which co-operation in the Social Mission of the Church is helping to break down barriers and create a new atmosphere of sympathy. Among the other speakers were the Rev. J. C. Street, who spoke with unabated energy and fire, the Rev. H. J. Rossington, and Mr. S. S. Millin, B.L., the historian of the congregation, who gave a brief sketch of the part which the Second Congregation has played in the public life of Belfast. Considerable trouble had been taken by the secretary, Mr. A. Millin, with the able co-operation of Mr. John Vinycomb, M.R.I.A., in the collection and arrangement of various objects of interest connected with the history of the congregation. The portraits were hung on the walls of the committee room, and glass cases filled with other precious relics were placed on the platform. It was a memorable occasion, full of happy assurance that with its equipment of buildings and precious memorials All Souls' Church means to be ready for the duties and opportunities of the new times.

Rev. J. C. Street, in his address at the unveiling of the memorial in the church, said that after a protracted illness he was permitted in the good providence of God to be present with them in that great commemoration, and to him as to them the occasion was full of joy and inspiration. Seven generations of men and women and children had been associated with that church. It had stood for 200 years as a prophecy. It was a prophecy of the coming of the great universal church when partitions and sects and denominations would be no more; when walls fell asunder, and men clasped hands across the broken walls, and felt themselves in divine unity. They had all been realising that that was the great future that was to be. He saw from his mount of observation the coming of that great universal Church of God, so comprehensive that not one solitary soul should be left outside, where there should be common brotherhood, common life, and common hope, and where God should be all in all. They had left a great example, and in consecrating that memorial their successors were taking upon themselves a

mighty responsibility of the future towards which they were going. There must be no faltering, no hesitation, no going backward, but with their eyes set on the future and their hearts full of the love of God, "Forward" should be their watchword.

The memorial consists of dark oak panelling which covers the entire space beneath the west window of the nave. The large central panel has an inscription of very fine workmanship. The letters, taken from a Winchester Bible of the twelfth century in the style known as Versels, are cut in the oak and illuminated in gold and colours. The inscription is as follows: "Where the Spirit of the Lord is there is liberty. The Second Congregation of Protestant Dissenters in Belfast was founded in 1708, as a result of division of the first congregation. 1708—Meeting-house erected in Rosemary-street; 1789—New meeting-house erected in Rosemary-street; 1896—On October 11 the congregation met for worship for the first time in All Souls' Church. This tablet was placed here in 1908 in gratitude to Almighty God for the blessings of a noble inheritance, to commemorate the loyalty of the congregation to the principles of religious liberty for a period of two hundred years." On each side of the central panel there are five oak shields, on which the names of the ministers of the congregation are inscribed. These are J. Kirkpatrick, D.D., 1708-43; G. Kennedy, M.A., 1744-73; J. Bryson, M.A., 1773-91; Patrick Vance, 1791-1800; W. H. Drummond, D.D., 1800-15; W. D. H. M'Ewan, M.A., 1817-28; John Porter, 1829-74; J. Christopher Street, 1874-90; Edgar I. Fripp, B.A., 1891-1900; W. H. Drummond, B.A., 1900.

The following is a brief description of the chief features of Rosemary Hall:—The new buildings are constructed of brick and stone, with tiled roofs, the eaves overhanging and the gables being adorned with a considerable amount of woodwork, the whole having a semi-domestic character. There has been no attempt to emulate the ecclesiastical features of the adjoining church, but the new hall harmonises remarkably with the church building. This is attributable to the care with which the architect, Mr. W. J. Gilliland, F.R.I.B.A., has worked out the colour scheme, which is quite a triumph of picturesque and pleasing architectural beauty, allied with charming simplicity. The hall is a finely-proportioned room, with an open timbered roof, executed entirely in pitch pine. It is lighted by mullioned windows glazed with clear glass in strong leads. One side is broken up by a large fire-place recess, in which a very handsome chimney-piece (a generous gift) and dog-grate have been inserted. There is a smaller room of very pleasing appearance which will provide accommodation for committee meetings and other small gatherings. In addition there are convenient and well-fitted cloak-rooms, and rooms for the resident caretaker. The electric light has been installed. The workmanship throughout is excellent. A special word of praise is due to the secretary of the building committee, Mr. F. E. Ward, to whose fine taste and assiduous care the beautiful appearance of the building is largely due.

LITERATURE.

OUT OF THE DEPTHS.*

THERE is no mistaking the emphasis of these strongly worded, strongly purposed sermons. With an iteration that is never wearisome, because the message is so deeply felt, Dr. Hunter presses home the all-importance of the great main motives of the religious spirit—God, the need of prayer, the preciousness of the spiritual life—until we come to feel that in comparison with this central and absorbing fact all else is of little consequence. It is a message avowedly intended to meet the peculiar wants of the present moment, and there is probably no man better fitted to give it. It is easy for the Liberal to profess that he is all in favour of warmth in religion. It is easy for the preacher of earnestness in religion to protest that he is really a friend of freedom and enlightenment. What we have anxiously looked for is the realisation of these high programmes. And every reader of these sermons will acknowledge that here the thing is done and the promise of the preface fulfilled with good measure and running over: "This little volume is meant to be of the nature of a testimony. I have always maintained that keeping the mind open and free, loyal to the broadest findings of modern Christian thought, does not necessarily involve the loss in one's self of a deep and tender piety, nor in one's preaching of the evangelical spirit and the power of direct, earnest, and practical appeal. With the theological liberalism which finds little space for the culture of the devout life, and with the dogmatism of inverted orthodoxy, which has lost the 'passion for souls,' I have no sympathy." For an age which is so easily carried out of its true course by cross-currents he has this one clear message—the reality and urgency of religion and the spiritual life. "Men and women, do you know the Father?" "Let us frankly acknowledge that men and women of enlightened and liberal minds are often deficient in devoutness and fervour. Their dread of superstition, bigotry, and fanaticism drives them to opposite extremes of coldness and spiritual insensibility. . . . There has never yet been a Church that has freely and fully welcomed and united perfectly fearless intelligence and perfect piety." Depth, then, of religious experience, and not merely breadth of religious views, is to be the concern of the man who wishes well for the Church and the world. We are to care more for intensity, and intensiveness, than for mere cosmopolitan generality. In pursuance of these aims there are certain obvious methods to be followed, but these are just what we commonly neglect.

"We often hear men speak about the spirit of prayer as being enough. Yes! it is enough; but how are we to have and to keep the spirit of prayer save as we have and keep the spirit of knowledge, the spirit of art, the spirit of love, or the spirit of anything else, save by fulfilling the conditions of having and keeping it? In pleading for devotional observances and

habits, I am pleading the cause of the spirit." Again, "to win and to keep the devotional mind and spirit we must choose and follow regular and systematic means of discipline and culture; we must meditate and pray till devout aspiration becomes devout temper, and devout acts devout habits; we must cultivate and cherish spiritual affections until they become part of the basis of character; we must exercise our faith till it ceases to be a mere sentiment or opinion and becomes a living, burning, purifying conviction."

In comparison with such a deeply conceived and strenuously conducted religious life, how poor seems so much of what is called religious work! "We may have much running to and fro, and spasms of bustling and noisy activity, but little of that service which leaves a deep and abiding impression upon the life of a community or a generation." How much of modern "religious sentiment" is characterised in these words: "The truly religious man is the man to whom God is no mere name, reminiscence, tradition, opinion, doctrine, the memory of a child's faith, the first article of a creed, a sigh of the heart, a dream of the soul, a poetical fancy that visits him in the twilight, by the sea, or among the mountains, the sum and nexus of the elemental forces, or the symbol of the unknown quantity in the universe." All that facile and complacent way of speaking about God, which uses Him to fill up the blanks left by the more deeply felt realities represented by abandoned articles of the Christian creed—all this finds no favour with Dr. Hunter's liberalism. "Our supreme and imminent danger is not superstition or heresy, but the growing secularisation of life; not that people shall have misdirected or wrongly expressed aspirations, but that they shall have no aspirations at all—that they grow insensible and callous to the spiritual and Divine aspects of life. A wave of God-forgetfulness seems to be sweeping over the country."

So far, our quotations have illustrated only the sense of a deep and pressing need. But it must not be imagined that Dr. Hunter stops short of showing in the fullest possible way how that need is to be met. It is impossible here to show how fully and in what detail of positive, living motives and tendencies he embodies his conception of the religious life. The sermon at Boston, at the International Congress last year, "De Profundis," gives the depth of his feeling on these matters. The sermon on "Guarding the Holy Fire" has in it the making of a whole revival. But probably the fine and finely named discourse, "The Love that does not let go," will be the favourite. Perhaps it might be said that this text ("For I am persuaded that neither death, nor life," &c.) is the test of any preacher's powers. At any rate, Dr. Hunter here rises to the height of his great argument, and makes us feel the very passion of the apostle himself. It is useless to begin to quote—we should have to quote the whole. We say all when we say that the sermon is a transcript of the very heart of the Christian gospel.

And here undoubtedly we touch the source of the strong religiousness, which is

the outstanding effect upon us of Dr. Hunter's preaching. His is not the theism of the solitary student or the private excogitation of a thinker who seeks a remedy for the world's evils. It is the Christianity of his theism that gives it such a deeply human power. In the strict sense of the word, it is plain that the theology upon which these sermons are based is what we call "Unitarian"—yet with what a difference! For it is "Bible preaching," and the manner of it is the manner of the best tradition of evangelical Protestantism. Its appeal is to the robust ethical instincts and reverences of Englishmen and Scots who care little for the Trinitarian controversy and do not consciously value any Church tradition as such, but who, nevertheless, belong to a certain well-defined atmosphere of feeling and thought. While so much Unitarian preaching has been aimed at the conversion of the materialist and the agnostic, Dr. Hunter thinks that "atheism scarcely exists, but theism empty of its ethical significance and power." So what these sermons aim at (and we must surely be grateful for it) is to awaken afresh within us those great impulses which we share with all who have received the nurture of an established Christian community. So again, if we compare these discourses, let us say, with what R. H. Hutton called the perfect sermons of Hamilton Thom, and if we say that Thom's religious writing drew its power from his searching moral insight, we shall say that Dr. Hunter's ethics draw their fervour from his deep sense of religion. And it is no detriment to the very great men who have served religion in our own section of the liberal movement to say that the time has now come when we need to be brought into closer touch again with the main body of Christian sympathies and loyalties. Dr. Hunter's gift to us in this matter is something more than a personal inspiration; it is the communication of a form of life and thought and worship which cannot be artificially manufactured, but must be fetched out of the soil of a thriving, organic Church life. Dr. Hunter's words have a colour, a warmth, a throbbing appeal, that could only have been born out of that superb form of the world's religious life, the mystic fellowship of souls whose bond is the passion of Christ. They could not have come from a "rabbinised pulpit." And those will pray most earnestly for the success of his peculiar work who are most interested in the prospects of religious liberalism. But there is something in these sermons for everybody. Wise words are scattered here and there, making the lightest touch, but with significant effect, upon great problems. Thus the problem of God's Immanence and Man's Freedom is glanced at: "The unit of power in the world is not God isolated from man, and not man isolated from God, but God and man united." Again, "What miseries have come from placing God and man over against each other as though their spheres of activity were separated by the chasm of an infinite difference." Again: "The kingdom of God ruleth over all, but its epochs are moral."

* *De Profundis Clamavi* and other Sermons. By John Hunter, D.D. (Williams & Norgate, 5s. net).

ARTICLES IN THE REVIEWS.

IN *The Nineteenth Century and After* Canon Moyes writes from the Westminster Cathedral Clergy House on the Eucharistic Congress. "For the first time in history," he says, "seven Cardinals—one-tenth of the whole Sacred College—have met together in England," and he writes with enthusiasm of the splendour and unprecedented success of the great gatherings. In the matter of the Sunday procession, his sarcasms directed against Mr. Asquith fall rather flat, seeing that he admits that the Premier's action has really proved to be of great advantage to the Catholic Church in this country. More interesting to us is the Canon's presentation of the religious meaning of the Congress. "It is in this," he writes, "the interior and spiritual good, that, first of all and most of all, we count the gain of the Eucharistic Congress. . . . Never in the whole history of the Church in this country has there been a greater outburst of love and devotion to the Mass and to the Blessed Sacrament. We love to think that such a renewal must be to some extent a national as well as an ecclesiastical advantage. Directed as it is to what Catholics hold to be the very fountain source of essential strength, its effect ought to be, in the measure of their sincerity, to invigorate the fibre of their Christian character, and to make them good citizens as well as good Catholics. A movement which brings them to use more fervently the great Sacrament of Peace and Love ought, in uniting them more closely to Christ, to fill them more abundantly with the spirit of charity and loyalty and goodwill towards their fellow-countrymen. I venture thus to express what I may call the primary Catholic view of the Eucharistic Congress, because it seems to me that, rightly understood, such great Eucharistic gatherings, wherever they may be held, cannot but have a civic as well as a spiritual beneficence, and also because it is a satisfaction to think that the generous attitude of the public at large, who have looked on respectfully if not sympathetically from without, should have a return in the form of a benefit which all can appreciate." "The heart of England," he goes on to say, "is still Christian and religious, and Catholics, while realising how much there is in their faith that fundamentally differs from that of the majority around them, feel that they can trust their fellow-countrymen well enough to be sure—more sure than ever—that this nation is never likely to quarrel with them because they practise an act of their religion, and especially an act of love and homage to Christ in the Holy Communion." Would that this spiritual aspect of the matter were all that need be taken into account in considering the relations of the Roman Church to the rest of Christendom! The article which follows this, "Can Islam be Reformed?" by Theodore Morison, late Principal of the Muhammadan Anglo-Oriental College at Aligarh, is also of great interest. The writer strongly affirms, and gives plenty of evidence for his view, that the popular opinion, which Lord Cromer also holds, that Islam is rigid and incapable of change or reform is entirely mistaken. From early days there have been sects in

Islam, and notably among the Muhammadans of India. The Koran has been variously interpreted by them, as the Bible has been by Christians. "The texts which were most commonly in the mouths of the Fifth Monarchy men," Mr. Morison writes, "were obviously not those from which James Martineau drew his inspiration, because the spirit in which they read the Bible was so different from his; and a similar change has come over the Moslem world. In the twentieth century it is natural that Muhammadans should be most attracted to those passages in the Koran in which the spiritual side of Islam is most emphasised; to an outsider it appears as if the whole creed by this re-reading had become more humane. In India a not inconsiderable number of my Muhammadan acquaintances believe that (1) the use of force for the propagation of the faith is forbidden by Islam; (2) that Islam enjoins monogamy; (3) that slavery is inconsistent with Islam, which asserts the brotherhood of man. These opinions indicate a stupendous advance." More evidence of a like kind is given, and the writer holds that the faith of Islam will prove capable of advance in the light of modern knowledge, on lines parallel to a progressive Christianity. Whether Muhammadans will also prove capable of self-government, after their long subjection to despotic rule appears to him more doubtful. We note also in this number Mr. Herbert Paul's article on "The Method of Plato," and another on "Health and the Board of Education."

The *Contemporary* has the first part of an article by Miss Edith Sellars on "Poor Relief in Switzerland," a gruesome description by Miss Enid C. Dauncey of "Modern Priests of Baal," telling the adventures of a party of Christians who witnessed a festival of certain Muhammadan fanatics in Constantinople; and an article on "The Treatment of Women Prisoners" in England, which we must hope may help towards the much-needed reform of our prison system. We quote one passage from the article:—"The introduction of trained nurses into prisons would bring about an alleviation of some of the petty tyrannies and unhealthy regulations prisoners are now subjected to. Casual visitors see very little to criticise in prison methods. They are told that if the food is monotonous it is nourishing, and probably better than the women are accustomed to. I have various testimonies of women who have lately been in prison in Holloway; I have heard the views of educated and uneducated women, of women doctors, artists, sick nurses, business girls, and working women of all classes, of mothers and domesticated women generally, who know by sad experience the hard lot of our English women prisoners. They say that the penal system fails largely because life in prison kills self-respect, courage, and physical and mental activity. Dressed in shapeless, uncomfortable, unnecessarily hideous garments, fed like beasts, and treated as if they were not human, continually suspected, degraded by frequent searchings and constant spying, deprived of sufficient fresh air and exercise, forced to spend long hours alone without occupation for the mind or hands, how can the prisoners possibly achieve redemption?"

PROVINCIAL LETTER.

LONDON.

THERE are several points of special interest in the survey of our circle just now. As might be expected, the churches are putting out their programmes for the opening of the winter six months, and these appear to partake of the usual character. Courses of sermons or addresses are announced, sometimes of the "circular" kind, in which several ministers take part, sometimes confined to the minister of the particular congregation. Each plan has its merits. The "circular" enables the busy preacher to put more into the discourse which is to serve for several occasions, and congregations are often stimulated by variety. On the other hand, some of us find it profitable to be at home regularly at this season of the year when inquirers are apt to look out for a religious home, and may wish to get hold of the local leader's hand, as it were. The chief question is whether the regular members will do their part in supporting the efforts of the officials. Our good President, Mr. John Harrison, has been telling the Lancashire people that Londoners are lacking in the vigour of the North. He is the last man to scold, so there must be something in it. The more reason for a determined effort to remove the reproach.

Perhaps the women will put forth their power as never hitherto. Several local branches of the new Women's League have been, or are being, organised, and these in addition to the Women's Social Club should certainly exert a beneficial influence on the life of the congregations and allied institutions. Of course, they must expect criticism, and some frigid politeness; but when did any movement worth considering fare otherwise? Thanks, admiration, and a good conscience will be theirs if they get the work along as it ought to go.

The appointment of the Rev. J. Arthur Pearson as minister-at-large to the London District Unitarian Society, is a matter of much interest. A few years ago he was preceded in this office by the Rev. J. H. Wicksteed, and thus finds the way prepared for advance. He comes from that vigorous North of which we hear, and he attacks a problem well fitted to challenge a strong mind and a brave heart. On Wednesday next (October 14) Mr. Pearson will be introduced to a representative gathering at Essex Hall, where the President of the Society, Mr. Percy Preston, is to hold a reception of members of the society, the Laymen's Club, the Women's Social, and the ministers and officers of the London churches. The occasion should be profitable and stimulating, as all occasions are when people who suffer from the great distances and bewildering interests of the metropolis are able to realise their unity as brethren. Mr. Pearson will be a personal symbol of this unity, let us hope, for a long time. He is to visit a considerable number of our churches this side of Christmas to set preachers free for special duty at Richmond, at present pastorless. He will be at Stratford on Sunday evenings for a period, and so give a lift to a congregation that has very courageously held the

fort for many years. But an important part of the new minister's work will be the visitation of neighbourhoods known or believed to be favourable for our message. Last week he was at Hounslow, where the Van has met with encouraging signs of interest, and doubtless there and elsewhere groups of pioneer minds will be found willing to help in spreading the light.

It is natural to pass to the subject of the more recently formed congregations. At Wimbledon, the newest, the Rev. W. E. Williams has resumed work, after the summer vacation, with good prospects. To judge by newspaper reports he has a neighbour in the Congregational ministry who appears very closely akin to our type of theological thought. Such a situation has its temporary disadvantages, no doubt, for a young congregation; but obviously it really implies a liberalising leaven in the whole community, which should make for the prosperity of any church that will combine liberal thought with adequate provision for the religious needs of the people. Wimbledon is a large and growing suburb, no effort must be spared to do our part well there.

At the other end of London, south of the river, is a congregation that is not so new as to be without a history of its own; but it is only just getting into a properly equipped building. It is true that at Plumstead Common, the Rev. L. Jenkins Jones and his supporters have had a hall commodious on a small scale, and they have made the most of it, looking wistfully meanwhile at the plot of land in front, where the church was designed to be erected when circumstances permitted. Happily, a way out of a delay seemingly interminable has been found, and a vacant building in very good condition and well placed has, after some ominous difficulties, been secured. Carmel Chapel, as it is called, is but two or three minutes' walk from Woolwich Station, and the tramcars run within a quarter of a mile. It is admirably central for the borough, is passed daily by thousands, and on Saturday and Sunday by crowds. The main building will hold from 700 to 800 persons, and the plan is to erect an institute on the site of the present small school, and to work the church on "institutional lines." What that means need not be explained here; it involves a great deal of energetic and intelligent work, and the minister at its head deserves loyal and generous support. As to funds, there appear satisfactory prospects if, as is confidently expected, the property held hitherto can be sold at a reasonable price.

At Kilburn the original scheme has been persevered in, with the gratifying result that a handsome church is now almost ready, standing on the ground in front of the church-hall hitherto used. The Rev. Charles Roper and his congregation are to be heartily congratulated, the more so as difficulties of a discouraging nature occurred when getting out the soil on the new site. The cost was thus seriously increased, and the financial problem became a heavy one. By judicious economies, however, and still more by self-denying generosity, the amount required has almost been secured. Surely, there are good friends who, on or before the opening day (December 5) will give the

crowning grace to the work begun so well by Dr. Brooke Herford, fifteen years ago, and set this noble addition to our resources in London at once free from debt.

Two other items call for mention. The Rev. J. Page Hopps is again going to the people with a series of five Sunday evening lectures on "Rational Religion." The services will be held in the new St. James's Hall, Great Portland-street. If Mr. Hopps were announced for almost any town in the provinces he would have a large audience assured. But London is a different thing. Nevertheless, it would not be surprising if he should get an audience almost as great as all the regular evening congregations in our churches put together. If any reader can lend a hand at these popular gatherings he will do well to lend it.

The other matter is a bazaar—not that bazaars are novelties—but this is a novelty for the Brixton congregation. The fact is, that the building in Effra-road, erected nearly seventy years ago (whether close to the bed of that historic stream, the Effra, I am unaware), has recently suffered so much from the vibration of traffic, especially of motor omnibuses, that extensive structural work is needed to prevent disaster. The help of members of this congregation has been given far and wide to congregations in need, and here is an opportunity for showing a grateful interest in return. The date of the bazaar is November 6 and 7; the place, Essex Hall; the amount to be raised, £1,000.

W. G. TARRANT.

LIVERPOOL WOMEN'S LEAGUE.

By the kind invitation of Lady Bowring, a largely-attended meeting of women-members of the various churches in Liverpool was held at her residence on Saturday, October 3, to consider the advisability of forming a branch of the British League of Unitarian Women. It was an ideal summer afternoon, and the proceedings were most agreeably preluded by tea and conversation in the garden and on the terrace.

Mrs. H. D. ROBERTS, who acted as secretary for the occasion, indicated how far the meeting was representative of the several churches in the district. The 119 acceptances of Lady Bowring's invitation to enrolled women-members represented Gateacre (3), Garston (4), Bootle (5), Birkenhead (7), Ullet-road (8), Southport (12), Liscard (15), the Ancient Chapel (17), Hope-street (43). Mrs. Lloyd Jones represented the Domestic Mission, Mill-street, and Mrs. Haigh the Hamilton-road Mission. Mrs. Odgers (Ullet-road), Mrs. Parry (Liscard), and Mrs. Mills (Bootle), were also present. A general invitation had been forwarded to Chester through the secretary of the Church, and accepted by two members. The churches of Warrington and Crewe had also had a general invitation, but were not represented.

Lady BOWRING, President of the League, in an opening address, referred to the Liverpool meeting of the B. and F.U.A. early in the year, when that subject was considered, and the subsequent resolution of a women's meeting in London in Whit-week to form

a British League of Unitarian Women. They had now to consider whether to form a branch of the League with the example before them of the great service rendered by the American Alliance. "There is, I know," said Lady BOWRING, "a doubt in certain minds as to whether such a League is needed, and whether it would serve any really good purpose if formed. There is, too, a dread of further multiplication of societies and official machinery; in view of the fact that, many of us are very busy with domestic, social, and church affairs, and that we nearly all are full of interests and all sorts of pre-occupations. I hope that any who feel this strongly will give expression to their opinions. We must consider, then, if the League is likely to co-ordinate and solidify our activities, or whether it will prove an additional claim on our minds and our time." The aims of the League, she reminded them, were stated as follows—"(1) To quicken the religious life of our churches, and to bring our women into closer co-operation and fellowship. (2) To promote the formation of branch or local organisations of women in connection with our churches and District Societies. (3) To suggest ways and means of providing for the needs and extending the influence of our churches; to assist the British and Foreign Association in its missionary work; and to collect and disseminate information regarding matters of interest to the denomination."

"There is no doubt," she added, "that the *ideal* state of things, towards which we all look more or less wishfully, is that there should be an *awareness* of one another in our churches, and in the women of our churches; and that exchange of ideas, association, and sympathy felt and tended, are much to be desired. It is obvious that the more closely we are in touch with one another, the greater will be the totality of influence of our churches. The question for you to consider gravely is: Will the formation of this League help *practically* to assist such a state of things?"

Lady BOWRING concluded with a reference to the help they might give to the work of the Liverpool District Missionary Association, and appealed again for a free expression of opinion.

MISS HELEN BROOKE HERFORD assured the meeting that the object of the Women's League was not to make more work, but to make work already existing more effective. She gave particulars of the American Alliance, and commented on the significance of its size. Though it began in a very small way, it now numbered 16,000 members. Americans were not fools, and such a League as that must have proved of service, or it could not be. The English League was to be carried out on English lines; they did not want slavishly to copy America. The American system of reports, however, from each branch, was a great enlightening factor. People by this means could know what every Unitarian woman was doing for her church. This was instructive because so suggestive, both to the enterprising and the lazy people. Moreover, the American Alliance had founded six new churches, and befriended with substantial help many that were struggling. There was much mis-

sionary work to be done in England, and to help the isolated churches which were fighting with their backs to the wall in holes and corners was a noble object for an organised body of women.

A discussion followed, in which Miss L. McCONNELL, Miss E. MELLY, Miss HALL, Miss O. M. RAWLINS, and others took part.

Miss L. McCONNELL proposed "That this meeting, composed of women worshipping in our churches, decides to form a Liverpool and District Branch of the British League of Unitarian Women, and to call this branch the 'Liverpool and District League of Unitarian and other Liberal Christian Women.'"

This Mrs. HAIGH seconded, and in an effective speech dwelt on the necessity of organising, of exchanging opinions, of combining, as men had done in the past. The time had come for women to follow their example in this, and make their collective influence felt. She spoke of the isolation of many churches, even in Liverpool; and thought that the projected organisation might contribute to bringing individuals and churches into an organic and sympathetic unity.

Mrs. THEW (Southport), Miss ABRAHAM (Liverpool), Mrs. ROBERTS and Miss PALETHORPE (Liverpool) joined in the discussion, and the resolution was carried by a majority of 77 to two dissentients. Several ladies did not vote.

A discussion was introduced by Mrs. ROBERTS on the constitution of the Branch League. Mrs. LAWRENCE HALL advocated its formation on the lines of the Liverpool '96 (Men's) Club, which seemed to produce a maximum of interest with a minimum of officialism. She deprecated too many meetings, and extra calls upon time already over-filled.

A number of other suggestions were made, and the resolution, proposed by Mrs. THEW and seconded by Miss LILIAN HALL, stood finally as follows:—"That the Liverpool Branch League consists of a Committee representative of the churches and nominated at this meeting, with power to add to its number; that it shall determine on its own officers, the amount of yearly subscription from members, and the times and places of meeting of the Branch." This was carried unanimously. The proceedings terminated with a vote of thanks to Lady Bowring for her trouble and hospitality, proposed by Miss L. McCONNELL, and carried with acclamation.

CHARACTER is built up strongly by continuous discipline, by holding ourselves habitually to the best standards, by availing ourselves of the helps and opportunities which are set down in the programme of every day and every situation. Self-indulgence, negligence, or over-confidence, is fatal. The student who sees little value and feels little interest in books and instruction, for whom learning has only moderate attraction, and who catches no breath of inspiration from the college atmosphere and the emulation of intellectual comradeship, will probably go out as foolish as he went in. With suitable changes, the same formula may be filled out for every man and woman on earth. To be careless is to be characterless.—C. G. Ames.

THE CHILDREN'S COLUMN.

THE EAGLE DOES NOT CATCH FLIES.

WHY not? Not because it cannot, nor because it could not live on them—provided it could catch enough. But because, for an eagle, catching flies is not worth while. If the eagle lived on flies, it would need to spend all its time catching them. It is true the eagle has a terrible appetite, that its greed and cruelty and love of carrion lessen our admiration for it as the king of birds, but yet it is possessed of something higher than appetite. It loves to sit by the hour on some mountain-crest, contemplating the scene before it, as though monarch of all it surveys. It loves to soar sunward—to live in the heavens, in the light, in the solitude. And when it so soars, rising in sweeping circles without a visible movement of its wings, it makes one of the most majestic sights in nature. Were it to spend its time catching flies, it would be ever in the valley, in the marshlands, in the damp and the semi-darkness. An occasional visit to the valley for a hare, a rabbit, a sheep—a meal which will last it some days—is enough. Were it to spend days in lower regions, in time it would lose its power of lofty flight, and the mountain crag would know it no more.

"The eagle does not catch flies." Such is the motto of a noble house. Is it not a good motto for everyone who wishes to lead a noble life? For it is folly to spend time on unnecessary pursuits, to waste life in trifling. The king of birds is a royal sportsman, and delights in royal fare. Ruskin teaches us that we should be kings and queens—rulers of ourselves, given to regal tasks, and masters and mistresses of royal treasure-houses. To be kingly, then, like the eagle, to have strength, power, sovereignty—all of which are worthy things, if worthily used—we must not waste time on trifles. To learn while we learn, and play while we play, and to learn those things which are worth learning and play those games which are worth playing—this is a royal road. A boy or girl who goes about with gaping mouth is said to be catching flies. But without a literal open mouth, many boys and girls catch flies. They do so whenever they waste time on unnecessary things. If, in school, when they ought to be learning, they are thinking of somebody's new top, or somebody's lace or ribbons, or how they will make a kite after school—they are catching flies. The consequence is that these triflers, who ought to be doing advanced work in arithmetic and grammar, are still uncertain about the multiplication table and the parts of speech. They are seldom really clever, even at play; for they still fly kites, and whip tops, and even play marbles, when they ought to be mastering some manly game, like cricket or football.

When business life begins, work and play must not be mixed. But they are never likely to be mixed if at school each has already been given its rightful place. Hobbies and recreations are not only consistent with, they are necessary to, a noble life. But hobbies should never usurp the place of duties. Your bees or your bicycle, your plants or your story-books, your pigeons or your piano, should

never become the first consideration. The king who spent his time in making locks instead of governing his kingdom has always been laughed at. To make good locks is the most important thing in the world—for a locksmith. But a king should attend to a king's business.

How many of us are catching flies in the marsh-land, when we ought to be living on the mountain-top or soaring aloft into the sunlight! There is divine work for everyone to do—a divine life for everyone to realise. Perhaps the pondering of this motto of a noble house may help us to this higher view of things. And in the same connection we may recall with advantage that beautiful phrase of the ancient poet-prophet: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles."

A. T.

PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES: LAY PREACHERS' UNION.—At a meeting of lay preachers, held at Essex Hall on Tuesday, Sept. 29, the Rev. F. H. Jones, president of the Assembly, in the chair, this union was re-constituted, and the following were elected as the committee:—Messrs. E. Capleton, H. G. Chancellor, F. Lawson Dodd, A. J. Clarke, E. Wilkes Smith, and G. Ward. Mr. G. J. Allen was elected secretary.

At a recent meeting in Liverpool of the Hope-street Church Guild, the chairman, the Rev. H. D. Roberts, concluded a brief address as follows:—

"There is one large sense in which our cause is identical with many another cause. Many will say that nothing else is worth thinking of at all, and that to waste time discussing the 'calculus of religion' in these days is suicidal. I do not agree with them, for men must *think* as well as eat, and one is as much a part of life as the other. But we *can* join the main army in view of the terrible realities of social life; we need not stand alone there. When we confront the darkness and the rotting in our cities, the evils that cry out to God and man, we need not stop to discuss vexed theological points before we make a united front with all who are fain to do the work of God in striving to raise men. But whether we join, or are allowed to join others, is not after all the main question. The main thing is that somehow we must work. It we think differently we must justify our thinking by our doing. We must, absolutely, show our faith by our work. This is truer to-day than it ever was. If our outlook on life is different, then we must prove its validity by its effect on the living human world. We must work, in the name of human pity, and justice and honour. We must work, if by any means we can save some. For, after all, that is our great 'cause'; the cause of life; the cause of men and women. Our work is to *turn on goodwill*, as I heard it put in America. If we do that, idealism and reality are one. May God touch us all with a new purpose; may He guide us into new helpfulness; may He bathe us in the spirit of helpfulness which is the spirit of holiness."

The Inquirer.

ESTABLISHED 1842.

To all parts of the World—

PER QUARTER	--	--	--	s.	d.
PER HALF-YEAR	...	...	...	3	4
PER YEAR	...	...	...	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, OCTOBER 10, 1908.

A BEAUTIFUL MEMORIAL.

WE have the privilege this week of offering to our readers two pictures of the beautiful gifts placed in the chancel of Essex Church, Kensington, by Mr. RONALD JONES in memory of his father. Essex Church is fortunate in that it counts amongst its members two Liverpool men who have cared thus to enrich their place of worship with noble forms of beauty and the symbolical appeal of sacred art. The general view of the chancel, given in one of our pictures, shows the panelling on either side of the apse and the sounding board over the pulpit, which were an earlier gift of Sir JOHN BRUNNER's, completed now by Mr. RONALD JONES, by the rich decoration of the apse, with the mosaic reredos, the new communion table, and pulpit and choir stalls. Thus, we have in London a further example of that loyal generosity, eager to give of the best for the service of the Highest, which has made the Ullet-road Church in Liverpool, and the Manchester College Chapel at Oxford, buildings so perfectly satisfying in the harmony of beauty and the spirit of worship, which they enshrine. Those were the two places of worship with which in his latter years Mr. CHARLES JONES was most closely associated, in which he felt always a keen delight, and to which he had himself given abundantly, in the same spirit in which his son has now made this memorial gift. And while he himself had no special connection with Essex Church, it is a happy circumstance that filial piety should thus have brought his memory into association with one of our London churches.

His was, indeed, a life to which the whole of our community was deeply indebted. Himself the son of a Unitarian minister, with brothers in the ministry, brought up in the noblest tradition of our free churches, as it was embodied in the teaching of JOHN HAMILTON THOM and CHARLES BEARD, from his boyhood deeply impressed also by the personality and genius of JAMES MARTINEAU, he had an intimate knowledge of the needs and opportunities of

our churches, and of the men devoted to their service. His counsel and his ready help were freely given, and they were felt to be the counsel and the help of a strong-clear-sighted man and a most generous friend. As a man of business, trained under the inspiration of the high capacity, the generosity and public spirit of WILLIAM JAMES LAMPORT, and long in close association with GEORGE HOLT, there has been no one among us in these latter years whose life furnished a finer example than that of CHARLES WILLIAM JONES, of a layman, diligent in business, and tireless in public service, in whom there was at the same time manifest a deep religious earnestness, practical in labours of beneficence and the truest charity, perfectly sincere and straightforward, with ardent enthusiasm ever ready to spend and be spent for the cause of what he felt to be the truth, in simple Christian faith and brotherly kindness. The memory of his zeal and generosity, the high standard of giving which he exemplified, and his genius for wakening in others a like generous response, will long be gratefully cherished; and his will be a name in the history of our churches, of our Domestic Missions and Missionary Associations, of the Sustentation Funds, of Manchester College, and of his own city of Liverpool, to be recalled always with admiration, and by those who knew him best with a deeper feeling of abiding gratitude.

We are glad that this memorial should be dedicated now, and that we should have this further opportunity of recalling a memory so rich in stimulus and the truest encouragement, at a time when our churches are entering once more upon the full measure of a winter's work. There was no one who had the welfare of those churches more deeply at heart than Mr. CHARLES JONES, and we are happy in the knowledge that both at Ullet-road, in Liverpool, and in London, a son of his remains, with his brave and earnest spirit, still devoted to the good work.

He believed thoroughly in the power of the Christian Gospel as interpreted by our steadfast Unitarian faith, in reverent and grateful discipleship to CHRIST, to meet all human needs. He saw the depth of those needs in the miseries and degradation of the poorest quarters of his own city, but he had faith in the power of Christian helpfulness, both through the public efforts of a good citizenship, in wise administrative measures and the remedial influences of hospital and school and university, and through that more intimate ministration of personal friendship and religious appeal, for which he helped with unstinting hand and generous heart to make constant provision, especially in our Domestic Missions. And so in all the work of the churches he believed thoroughly and gave of his best.

It is a true communion to which we are

called in the abiding fellowship of our work and our worship, in which friends who are still together here clasp earnest hands and rejoice to press onward into the better future, which they must help to achieve; but with the knowledge of those others also who have been called from this field of service, deep in the heart, with their love, which is stronger than death, as a constant solace, and the memory of their faithfulness to nerve our will to yet more strenuous endeavour. So father and mother live still in their children's hidden life, and friend companions friend—the one “great Friend,” for the disciple chief of all—and so, on earth and in heaven the brotherhood grows, till there is vision of the multitude which no man can number, and all folded secure in the FATHER'S care and His eternal love.

A true man, who has passed into the Unseen, kindles such faith in the heart of his friend. There is no need of any ‘sign,’ it is enough simply by God's grace to know the secret of his life in love and truth. The friend of whom we have spoken here once stated, as we recalled at the time of his death, that the essence of religion needed to establish the divine kingdom on earth was to be found in “a true sense of the Fatherhood of God, of the majesty of duty, and a desire to follow in the footsteps of CHRIST.” We are thankful now for the memory of his life, and to link with it such thought of the true ideal of service to which we may all learn from his example to give of our best.

To what influences and forces from without may we safely yield? Ah, we can quickly tell! We have learned by glad and sad experiences that in some companionships we are exalted and refined, in others we are depressed and coarsened. Yet it is not the companionship that helps or hurts: it is our way of taking it. We shall miss the benefit of the best if we are unresponsive; we shall take no harm from the worst if we are inwardly protected. Character is its own shield, its own anti-septic. The wise and good select by a kind of affinity or unerring instinct the things that are in harmony with wisdom and goodness, and they reject the rest as a healthy taste rejects what is ugly or rotten.—C. G. Ames.

THE more of self there is in self-surrender, the truer it is; and, on the other hand, the more of self-forgetfulness there is in self-hood, the loftier it is. It is a wise proverb which reads: “There is that that scattereth, and yet increaseth; there is that withholdeth, and tendeth to poverty. The liberal soul shall increase; and he that watereth shall be watered also himself.” Personality is not starved, but fed, by liberality. The bush burns, and is not consumed. Who denies himself for truth's sake becomes more useful. Who denies himself for humanity's sake becomes more humane. Who denies himself for God's sake becomes more God-like.—S. A. Eliot.

ESSEX CHURCH, KENSINGTON.

THE CHARLES W. JONES MEMORIAL.

The harvest thanksgiving service at Essex Church on Sunday morning was made the occasion also for the dedication of the memorial of the late Charles W. Jones, of Liverpool, which has been placed in the chancel of the church by his son, Mr. Ronald P. Jones, a member of the congregation. A description of the memorial is given below.

The Rev. F. K. FREESTON, in the course of his sermon, spoke of the dedication of our churches to truth and goodness, and also of the power of beauty, as ministering to faith and enriching worship. After a plea that our free churches should give more heed to this last appeal, he continued: It is, therefore, joy unspeakable to us all that there is in this church a wish and a willingness to add the mute appeal of beauty to the spoken word of to-day. Religion cannot be taught directly, however resolutely we may so try; but it feels the impress of devout personality, it finds its own way through the passive entreaty of holy memory, and it listens to the silent eloquence of all beautiful things. And hence our storied windows of memorial, aflame with allegory and parable for all, and enshrining the memories of good men and women are of more value to us than many sermons, and will still go on preaching long after we are gone. Therefore do we enlist the service of art in the high enterprise of the spirit, that art which strives to effect the perfect and which finds its true rise and natural place in the church.

We receive this morning, with very grateful appreciation, the further gifts of one of our members, who has already presented the baptismal font in memory of a loving mother, and now offers this most beautiful chancel in memory of his father. The mosaic figures of this glorious reredos perhaps explain themselves, but yet they are chosen with tender purpose. The central Christ, with the communion cup, reminds us of the essential importance which CHARLES WILLIAM JONES attached to the Christian life and work and fellowship. The fine figures of St. George and St. Martin of Tours typify respectively his public virtues of courage and generosity; the inner panels with the sweet womanly figures of Love and Faith represent the gentler graces of domestic and private life. We cannot stand before them as we think of him we have known without feeling virtue going forth from them and making us better men. And the artist who has given such exquisite form to the donor's design has greatly added to our existing obligation. He has clothed the forms with spirit, and made dead matter speak. He has captured for us and our children, and for generations yet unborn, an impulse of Christian virtues and graces, which can never lose its gracious force. The two angels who have now joined their heavenly companions are those seen by St. Louis of France. The legend is too perfect to miss:—

"It came to pass that the King dreamed a dream, and, behold, two angels came unto him bearing, the one a vessel of water and the other a flaming torch; and he said unto them 'Wherefore are ye come?' and they answered, 'The Lord

God hath ordained that with this water the flames of Hell shall be quenched, and with this fire the rivers of Heaven shall be burnt up; so that henceforth men shall seek after righteousness, neither from fear of wrath, nor from hope of recompense hereafter, but for the love of God alone.'"

For further description I have left no time, but one thing I must say in conclusion. Remembering that the Church deserves the very best that human skill and ideal can produce, our donor has enriched our place of worship with that truly religious art which is a form of worship itself and hence a constant help to the worshipful spirit. In so doing, he has led the way to that enrichment of impression for which all our churches are waiting, and which, I am certain, has to come. Nothing which is considered beautiful in the home should be considered too good for the House of God.

May his joy in giving be not less than ours in receiving. May both he and the members of his family who are present with us to-day feel the comforting assurance that the memory of the righteous will shine forth in this church so long as it stands, through this beautiful memorial of the just. And as he dedicates it in true reverence to the glory of God and the service of the Church, may we, his fellow-worshippers, dedicate ourselves afresh to the truth and beauty and goodness, through which God's angels speak to us, and from which we raise our daily lives as the truest temples of his praise.

DESCRIPTION OF THE MEMORIAL.

The memorial forms the completion of a scheme for the decorative treatment of the east end of the Church, the first portion having been given by Sir John Brunner in 1906. This consisted of the carved oak sounding-board over the pulpit and the panelling of the walls by the vestry doors, with four angel figures symbolising the forms of worship, and a large beaten brass tablet containing the two commandments of Jesus.

The preparation of the scheme arose out of the dedication, in 1905, of the font in memory of Mrs. Charles Jones, and the same general design runs through both works.

The central feature of the present memorial is the mosaic reredos in five panels by Mr. Henry Holiday, who had previously carried out the three apse windows, and the large south window given last autumn.

Each panel contains a single figure. In the centre is Jesus Christ, representing the perfect life, with the text, "I am the way." On either side are female figures symbolical of Love (a mother and child) and Faith (holding a book and a lighted lamp); and beyond these Courage (St. George and the Dragon) and Generosity (St. Martin dividing his cloak).

In executing this reredos, Mr. Holiday has for the first time united glass mosaic for the draperies and backgrounds with "opus sectile," a kind of glass tile with a dull surface—for the faces and hands, since it was found impossible to carry out these in mosaic on such a small scale. He has also revived the Byzantine use of mother-of-pearl of numerous shades in combination with the ordinary gold and coloured

mosaic cubes. Owing to the peculiar luminous qualities of mother-of-pearl and the various tones of gold employed, the difficulties of the position have been most successfully overcome. The reredos is framed in carved oak with detached shafts crowned by cherubs' heads, the wings of which meet over the centre of the panels. Surrounding this, the panelling is carried round the sides of the apse to meet the two sections by the vestry doors, already in place. Between the apse windows, and above the vine cornice, are two angels, one carrying a torch and the other a vessel of water; these correspond to the angels of worship, and represent the legend of the Dream of St. Louis.

The new pulpit is treated, like the reredos, with detached shafts, and the capitals, the frieze, and the balustrade of the staircase are carved with a wild-rose design. Below the frieze are six panels in beaten brass, with the text "Glory to God in the highest, on earth peace, goodwill toward men." The reading desk is of cast brass with grape-vine decoration.

The choir stalls occupy the same position as the former ones, but extend further outwards into the side passages. They have winged cherubs' heads on the "elbows" of the seats and pierced brass vine panel in the front of the desks, while the panels on the backs facing the passages are carved in oak with fruit and foliage.

The communion table is treated, like the pulpit, with wild-rose carving, and there are also kneeling stools and a new platform for the lectern. The old chancel chairs have been altered in colour to harmonise with the new work.

The chancel is paved with marble in squares (as round the font) and large panels with inlaid borders, the materials being Sicilian white, Greek cipollino—a bluish green, with Greek vert antique—a darker green, for the steps in the apse. In the panels the cipollino is "halved," so that the veinings, which are very pronounced, form a symmetrical design. A marble dado is also carried round the apse below the reredos and panelling, and above the communion table the text, "This do in remembrance of me," is inlaid in mother-of-pearl.

The scheme is completed by an electric pendant in cast and beaten brass hung from the centre of the chancel arch, and consisting of a deep circular band of vine design with cherubs' heads at the points of support, the whole following the design of the sounding-board, and carrying six lanterns.

The following dedication is inlaid on a marble tablet in the pavement of the chancel:—

To the Glory of God
And the service of the Church,
The reredos, pulpit, and choir stalls
Were dedicated by
RONALD POTTER JONES,
In memory of his father,
CHARLES WILLIAM JONES,
Who died January, 1908.

The designs were made by the donor, the oak work being carried out by Messrs. Hatch, of Lancaster, and the metal work by the Artificers' Guild of London.

IS HEGELIANISM HARMFUL TO MORALITY?

PROFESSOR JACKS begins his letter with the suggestion that the best test of the relative worth of his and my doctrine of moral freedom is not "Which system is most successful in convincing the sinner that he might have done something else *then*?" but "Which is more likely to induce him to do better *now*?" I am quite willing to accept this latter test, and my earnest contention is that the system which convinces the sinner that he might at times have done otherwise in the past is the very system which is most likely to bring clearly home to him that he both can do and ought to do something better in the present and the future.

I understand from the last paragraph of my friend's letter that for many years he has preached to the members of his congregations that no mean or selfish act which any one of them had committed could possibly have been left undone; and the first paragraph of his letter assures us that his belief is that it is likely that by this kind of preaching he has done more to induce them to lead less ignoble lives than he would have done if, after the fashion of Channing, the Newmans, and Martineau, he had confirmed them in the popular belief that it has been at times open to them either to obey the voice of the self-revealing God or to gratify their personal appetites, passions, and ambitions. My friend knows much better than I do how far he has succeeded in bringing his hearers into accord with his own philosophical ideas. Personally, I am convinced his preaching has been decidedly effective in promoting a higher morality, but I feel persuaded that he is mistaken if he thinks that the ethical power of his preaching has been at all increased by the philosophy which teaches that the trespasses for which we pray to be forgiven have all been inevitable, and have resulted necessarily from our psychological condition at the moment of choice. From what I have been told of the character of his preaching in Oxford, I should infer that if he has been scattering on Sundays the seeds of Hegelianism, these seeds have (fortunately, as it seems to me) fallen upon wholly barren ground, and have not succeeded in reaching even the earliest stage of germination. I feel persuaded that the present drift towards a deterministic view of conduct which the tendencies of recent thought either to extreme materialism or to extreme intellectualism are bringing about is having one marked effect which should be of some interest to readers of THE INQUIRER—the effect, namely, of lessening interest in public worship and of causing some thoughtful young men to hesitate about joining the ranks of the ministry. As Mr. Whitaker remarks, determinism and *van-work* cannot go together—"The man who tried determinism with the *van* would discover his mistake in five minutes." This influence of determinism on preaching cannot fail to have also an indirect effect unfavourable to morality.

To turn now to Professor Jacks' logical arguments against libertarianism; I have first to correct what has often been corrected before—viz., the Hegelian assertion that a believer in free will must hold that

"a man is free to perform actions which do not express his self or character then and there." It is not the free-willer, but the Hegelian who blunders here in his psychology. What the free-willer asserts is that in every season of temptation a man's character is the seat of conflicting influences, selfishness or passion prompting one course, the moral ideal—i.e., the indwelling God—prompting another, and on whichever course the tempted soul decides, it, in so deciding, gives expression to and thus strengthens either the divine or the worldly features of its own character.

Both Professor Jacks and his brother determinist, the Hon. Bertrand Russell, who has a paper in the new number of the *Hibbert Journal* on "Determinism and Morals," first give an erroneous account of the libertarian view of moral freedom, and then waste a quantity of ingenious logic in pointing out to what absurd results Libertarianism, if it were what they suppose it to be, would necessarily lead. Libertarianism, as I understand it, simply means that in seasons of temptation, when the personal desires and the moral ideal clash, it is open to the human will, or self, to determine itself either for or against the moral ideal. This condition of conflict between the finite self and the moral ideal is in some natures of rare occurrence; in other natures there are occasions when self-determinations which could have been made otherwise take place several times in a day. Now, in cases where no such conflict exists, and the man acts simply in accordance with his already formed character, there is no opportunity for the exercise of what the Libertarian means by free choice. Even in the commission of an act which is felt by the agent to be morally wrong, the moral freedom is exercised simply in determining the purpose or end which the agent intends to achieve; but, that purpose once resolved on, the choice of the most rational means to carry it into effect is a matter for the *intellect* merely, and admits of no moral freedom. Both Professor Jacks and Mr. Russell entirely overlook this fundamental distinction. Professor Jacks, for some reason wholly unknown to me, represents the Libertarian as holding that a consistent determinist who in playing a game of chess has discovered that a certain move leads to his discomfiture, is bound on his own principles to repeat this move in a future game when a similar opportunity occurs. This is, I contend, sheer nonsense. The Libertarian holds that in a game of chess the intellect determines the course of procedure; and, whether free will or determinism be the true doctrine, the character of the moves in a game of chess would be wholly unaffected by this philosophical dispute. Of course, whether I should play or not play a game of chess may be a question involving a real exercise of free choice. If a professor knows on a certain evening that it will take him three hours to properly prepare to-morrow's lecture, and also knows that if he plays a game of chess he will be left with only one hour for his preparation, it may be for him a real case of temptation, and he may be called upon to make a really free choice: Shall he gratify his passion for chess-playing and so make to-morrow's lecture a jerry-built

construction, or shall he put a curb upon his desire to enjoy his favourite hobby and give the full time to the elaboration of his philosophical ideas? If he decides for the game of chess, the carrying out of that purpose may be as much an intellectual, and therefore necessitated, affair as the writing of his college lecture would be.

Precisely the same principle applies to the case of Napoleon. It is possible, and, indeed, very probable, that Napoleon had several critical moments in his life when he felt that the passion for military glory which possessed him was prompting a course which was neither just to other nations nor conducive to the permanent well-being of his own country. It was on these occasions that he possessed and exercised true freedom of moral choice, and by the decision which he then made either elevated or degraded his character. When he had once firmly resolved on a certain campaign, the prosecution of that campaign would be largely, if not entirely, an intellectual matter involving no exercise of moral choice between alternatives.

The same fallacy which vitiates the greater part of Professor Jacks' letter also renders inconclusive Mr. Russell's *Hibbert* paper. "It is worth noticing," he says, "that while determinism does not in any way interfere with morals, free will would interfere most seriously, if anybody really believed in it. . . . Bradshaw consists entirely of predictions as to the actions of engine drivers, but no one doubts Bradshaw on the ground that the volitions of engine drivers are not governed by motives." The reason we trust Bradshaw is because we are well aware that real temptations to neglect their work can very seldom occur to engine drivers. It is obvious that when men have chosen a profession, the carrying out of the details of their occupation supplies very little, if any, opportunity for the exercise of free moral choice. There is very seldom anything that can practically tempt an average engine driver to neglect his professional duty. Duty, habit, self-interest—all pull one way. Still, the possibility of real temptation is not wholly eliminated. In the case of an engine driver with an abnormal craving for alcohol, it is possible, though very improbable, that he might gratify that passion even when knowing at the time that he was thereby imperilling his train. But such cases are too rare to at all shake our confidence in the railway guide.

Mr. Russell further asserts that "we apply praise or blame, and we attribute responsibility, where a man having to exercise choice has chosen wrongly: and this sense of praise or blame is not destroyed by determinism." Now, if the whole of this sentence were true, Mr. Russell's paper would be worth something; but, for myself, I emphatically deny the last clause of it, and assert that it is not only not true, but that it is psychologically impossible. I entirely agree with the determinist Spinoza that if no opportunity of free choice exists there is not the slightest ground for either moral approbation or moral condemnation. No doubt the words "praise" and "blame" might continue to be used. If we were all fashioned as Professor Jacks and Mr.

Russell believe that we are, we should still need words to express our admiration for, or revulsion from, certain types of character, but these words, whether they should be "praise" and "blame" or not, would certainly not convey the same meaning as they would do when used, as they commonly are, in the libertarian sense. It is to me most astonishing that a thoughtful man should declare that it is possible to feel in respect to a man whom we believe to have never been able to act in the slightest degree otherwise than he has acted, the same moral sentiments which we feel in the case of those to whom we believe it has been freely open to choose at times between indulging in self-gratification and heroically following with painful and noble effort the beckoning upwards of the divinely inspired Ideal. The working men whom Mr. Robert Blatchford has converted to his way of thinking are far from sharing in Mr. Russell's amiable delusion. To them the all-important revolution in moral sentiment which the deterministic view of conduct necessarily brings about is clearly manifest. They both feel and say that if determinism is the true philosophy, the words "praise" and "blame" must either be expunged from the ethical vocabulary or else employed in a sense essentially different from that which they now usually bear. "I accuse," says Mr. Blatchford, "both society and the criminal of injurious actions—I blame neither." And this is also the opinion of the two great representative determinists, Spinoza and Priestley.

I now come to the last two columns of my friend's letter, and I must confess that I feel rather puzzled how to deal with the argumentation therein contained. If Dr. Martineau were with us now, and still held that the ultimate moral judgment is between two single springs of action, it is just possible that he might have allowed that there is some solid ground for a portion of Professor Jacks' imposing logical structure. But this doctrine is not an essential part of Martineau's ethical theory, and in my "Survey of Martineau's Philosophy" I have given reasons for dissenting from it. In my view the alternatives between which we are called upon to choose are some desire or desires of our finite self and what appears to us at the time to be our highest Moral Ideal—i.e., the fullest insight we have into the revealed character of God. No living Libertarian, I believe, accepts the above-named feature in Dr. Martineau's ethical philosophy, and therefore to them Professor Jacks' elaborate refutation of free will must necessarily appear to be altogether a castle in the air. The core of his reasoning is the distinction which he draws between what he calls the "Minor Control" and the "Major Control" of our moral destiny. Supposing, he says, we admit the libertarian view that at certain seasons man can freely choose between two alternatives, this minor control over his destiny is "at the mercy of the Power which exercises the major control." I utterly fail to see how the Moral Ideal, which is always one of the alternatives between which in moral crises we are called upon to choose, can rationally be said to be at the mercy of the very Power—i.e., God—who is partially expressing Himself in that Ideal. What

intelligible meaning, then, can there be in Professor Jacks' supposition that what he calls the "major control" could possibly, on the one hand, so arrange a man's inner life that if the man always chose the higher of the two alternatives he would yet gravitate to a lower moral level, and, on the other hand, could so arrange it that if the man always chose the lower of the two alternatives he would yet be mounting higher in the scale of moral excellence? How the self-revealing God could achieve these marvellous results, unless He could at will transform Himself into a Mephistopheles and incarnate Himself in us in this novel guise, I cannot for the life of me imagine. But, continues Professor Jacks, in speaking in this way you are assuming the Righteousness of God, and "this is the very truth which your theory of moral freedom sets out to justify." This is to me unmeaning. My theory does not set out to justify the belief in the Righteousness of God, for it is on my faith in the intuition of God's moral perfection that my theory of moral freedom is based.

But, finally, the greatest difficulty which, in Professor Jacks' view, bars the way to the acceptance of free will "is the fact that the greater part of the alternatives with which we have to deal in life are due to other human wills whose acts, on my friend's theory, can in no sense be attributed to God. David's sin, for example, is explained as a free act of disobedience to God. . . . Observe that Uriah, instructed by Professor Upton, is precluded from saying, 'I will bear my doom in the noblest possible way, because it is God's will that I should bear it.' " If my theory really precluded persons in circumstances like those of Uriah from finding strength and inspiration in the belief that the trial is set before them by the will of God, I would at once consign my theory to perdition. But I am unable to see that the fact that certain trials in our lives have been brought upon us by other persons' misuse of their moral freedom at all interferes with the belief that these are set before us by the will of God. According to the libertarian view, the evils in the world which are due to human violations of the will of God are the results of the misuse of a moral freedom which God, for some supreme purpose, has allowed to exist. Whatever use man makes of this freedom, the good or ill which he thus calls into existence becomes a factor in the actual environment amid which man is placed. As the trials which are brought upon us by the sin of others are the consequences of a moral freedom which God has permitted to exist, and which, so far as we can see, could not have been effaced without the sacrifice of the supreme end for which man has been called into being, we cannot but regard them as existing by the will of God, and as being, therefore, features in a moral training which is divinely intended to make it possible for men to share in ever fuller measure in God's eternal life and sympathy. Hence it appears to me that the existence of free will would not forbid, but would rather encourage, Uriah to say, "This cup is offered by a 'Higher' than myself." And had either Uriah or Jesus, who also was probably brought to his trying ex-

perience in Gethsemane in part by the sin of others, asserted that the bitter cup was presented to them by one "lower" than themselves, I cannot but think that every intelligent Libertarian would justly say that they had wilfully closed their eyes to the ethical and spiritual light wherewith the felt presence of the Father within us irradiates the human soul.

CHARLES B. UPTON.

THE UNITARIAN VAN MISSION.

THE work of the Mission was brought to a close on Saturday evening, and next week will see the last of the notes which have appeared in this column, with particulars of the meetings in the various districts in which the Mission has operated. The returns of the closing Scotch meetings are included in this note; those for the Welsh meetings are incomplete. It will be noted that to the end of the season the wonderful success of the Mission has been maintained. The most sanguine anticipations have been fulfilled, and the Mission has earned the favour of our own churches to a remarkable degree. A great number of people have availed themselves of its postal facilities, and the work for the winter months in corresponding with inquirers promises to be heavy.

The meetings at Aston Manor, referred to in the paragraph relating to the Midland Van, were attended by an incident which led to the appearance of Mr. Talbot before the magistrates, for obstruction at that place, on Monday morning. The technical offence was admitted. The occupant of a beerhouse had protested against the presence of the van in the neighbourhood of the house, and although at the time the officers refrained from ordering Mr. Talbot to close his meeting, they returned later when the numbers had increased, and told him to stop the proceedings. Mr. Talbot immediately complied, and in ten minutes the van was away. The magistrates, after hearing the Missionary Agent, who explained the circumstances, and referred to the efforts which Mr. Talbot has always made to avoid any conflict with the police, took the view that no wilful obstruction had been made, and dismissed the charge on the payment of the costs. It was pointed out that a meeting of orthodox character had been held at the same place on a subsequent evening without any interference.

LONDON DISTRICT (Lay Missioner, Mr. H. K. BROADHEAD).—The van opened a series of return meetings at Hounslow, where a most successful mission had been conducted by Rev. R. P. Farley, who now took the meetings in the early part of the week. Later Rev. J. A. Pearson, the newly-appointed minister of the London District Society, took the meetings, making his first acquaintance with the work of the Mission this season. There were large attendances, and the visit was completely justified. Over a score of slips were received from persons who will support any further effort which may be made during the winter. In consequence of the continuance of the good weather it was decided to accept the invitation from Guildford to revisit that town, and the Mission accordingly holds its final meetings there.

MIDLAND DISTRICT (Lay Missioner, Mr. B. TALBOT).—The week opened with meetings at Aston Manor, where large audiences were attracted and where, despite much rough conduct on the part of young folk, the missionaries were able to make a very distinct impression. On the last night a new pitch was found where the dangers of obstruction were avoided. On Thursday meetings were begun at Small Heath in the neighbourhood of the church. In view of the expectation that the Mission would hold its closing meetings here, it had been arranged that the local ministers should take part, and each evening one or more of them joined in the proceedings. Music was provided by the Small Heath choir, and on certain evenings anthems and solos were contributed by the choirs also of Moseley and the Fazeley-street Mission. On the first evening Mr. W. Byng Kenrick, President of the Midland Christian Union, presided, and on the other evenings Rev. William C. Hall took the chair. The meetings were good, and apart from some opposition from Christadelphians, the sympathies of the audience were entirely with the Mission. The local ministers taking part in the meetings at Aston and at Small Heath were Revs. J.W. Austin, Wm. C. Hall, T. Paxton, T. A. Gorton, T. Pipe, and J. B. Tranter. Rev. G. A. Ferguson and Rev. C. D. Badland also assisted in the work of the Mission. The van moved to Moseley on Wednesday for an extension of its work until Sunday evening.

SOUTH WALES DISTRICT (Lay Missioners, Messrs. A. BARNES and R. SYDNEY DAVIES).—The journey from Merthyr to Brynmawr involves a long ascent, until, at the end, a meeting-place is found 1,500 feet above the sea. It is not surprising, therefore, to learn that the nights have been bitterly cold, and that some nights it was scarcely possible to hold an audience. The hopes, however, of successful work were realised, and Rev. D. J. Evans had the pleasure of facing considerable numbers of people. On the way to Brynmawr a halt had been called in the beginning of the week at Tredegar, and here Rev. T. J. Jenkins, who had been with the van in the previous week, conducted meetings, which, while only small in numbers at the outset, so increased on the third night that it was a matter of regret that the stay could not be extended.

DETAILS OF THE MEETINGS.

LONDON DISTRICT.—Hounslow, September 28 to October 3, six meetings, attendance 2,825.

MIDLAND DISTRICT.—Aston Manor, September 28 to 30, three meetings, attendance 2,750; Small Heath, October 1 to 4, four meetings, 1,800.

SCOTLAND.—Larbert, September 28 to October 3, three meetings, attendance 850.

SOUTH WALES.—Tredegar, September 28 to 30, three meetings, attendance 660; Brynmawr, October 1 to 2, two meetings, 680.

TOTALS.—September 28 to October 4, twenty-one meetings, attendance 9,565, average 455.

THOS. P. SPEDDING.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

HARVEST THANKSGIVING SERVICES.

We have reports of Harvest Thanksgiving Services from the following places. The date when not otherwise stated was last Sunday:—

Banbury.—Preacher, Mr. E. Stanley Russell, of Manchester College, Oxford. Collections amounted to £1 7s. 6d. A fruit sale on Monday realised £1 8s. 1d.

Dover.—Rev. C. A. Ginever. After evening service the cantata "Angels of the Harvest" was rendered by the choir. Collections for the Dover Hospital.

Halstead.—Preacher, Mr. Stanley P. Penwarden, who spoke on "Tares and Tatters." This, and the music of the band, were much appreciated.

Ilkeston.—Sept. 27, afternoon and evening. Preacher, the Rev. Charles Sneddon, of Christ Church, Nottingham.

Liverpool: Bond-street Mission.—Rev. Walter Reynolds. The young men of the congregation were in strong force.

London: Bermondsey.—Mr. Hipperson's address was on "Ruth."

London: Peckham.—Morning, afternoon, and evening. Mr. Hipperson and Mr. Delta Evans.

Newcastle-under-Lyme.—Rev. G. Pegler. Followed by a Harvest Tea on Monday evening.

South Shields.—Sept. 27. Preacher, the Rev. S. S. Brettell, of Darlington. Followed by a fruit banquet and social on Monday evening, largely attended.

Burslem.—At a meeting on Tuesday last, the Rev. G. Pegler in the chair, further progress was made towards establishing the movement in this town on a solid basis. Those present manifested considerable enthusiasm; one promising to provide a large Bible for use in the services, and to see to the cleaning of the room for six months, another providing the Bristol Tune Book and the Minute Book, another coming forward with a donation, &c. Miss Sharpe, of London, has also made various gifts. A room in a central position is to be secured immediately, and it is hoped that the opening service will be held not later than Oct. 25.

Coalville (Opening Services).—The Unitarian congregation entered on Thursday, Oct. 1, into possession of their new place of worship in Bridge-road. A service of dedication was conducted in the afternoon by the Rev. W. H. Burgess, of Loughborough, and there were friends present from Leicester, Swadlincote, Burton, and Loughborough. After tea a meeting was held, over which Mr. Burgess presided, supported by the Rev. W. Copeland Bowie, secretary of the British and Foreign Unitarian Association, and the Rev. Kenneth Bond. Mr. J. H. Goacher, the secretary of the congregation, made a financial statement. On Jan. 8, 1905, he said, they held their first service in cottages, and after twelve months secured premises over Mr. Goddard's shop, but that they had to leave, as Mr. Goddard required the room for his business. They therefore embarked on a scheme with a fund of £7 11s. They did not desire that the building should be closed from Sunday to Sunday, and they also wanted a Sunday-school. They appealed to the Unitarian friends for £550, and had received to date £175 10s. 11d., with £40 promised, and a conditional promise of £35 from the Association providing that the amount required is raised by the end of the year. The property cost £400, the contract for alterations was £130, with about £30 for extras, so that they still required about £334. Now they had a building of their own it only remained for them to unite in work. The Chairman said that the friends at Leicester had helped them splendidly, and they had appealed to other churches in the Midland district. But the help they would receive would largely depend upon the extent to which they helped themselves. Their musical instrument had been contributed by friends at Burton, and the Shirebrook Church had given them some furniture. The Rev. Kenneth Bond, at the outset, welcomed many familiar faces. When he told a friend that the Uni-

tarian Church of Coalville had purchased some property and he told him where it was situated, he replied, "What, why, that is an old stable!" He wished his friend could have been there that afternoon when Rev. W. H. Burgess emphasised the fact that their Master was born in a stable. A church was not a building, however gorgeously emblazoned it might be, but a place where warm hearts and warm hands meet. Proceeding to make allusions of a personal character, Mr. Bond said that ever since he had left college he had been regarded as more or less of a heretic. The delicate matter with many was that they had been sent to college and their training paid for by authorities who required them to teach certain dogmas which they held to be true, whereas they would rather tell what God put it in their hearts to say. He considered they had an advantage in having a small place. It was much more cosy than would be a church that was built many years in advance of present requirements. He counted it an honour to be among them that night, and he wished them God-speed. The Rev. W. Copeland Bowie, after the singing of a hymn and a Scripture lesson, gave a stimulating lecture on "The Principles and Faith of a Unitarian Church." The collections for the building fund realised £3 2s. 3d. On Sunday evening the Rev. Chas. Sneddon, of Christ Church, Nottingham, was to have been the special preacher, but for some reason he did not appear, and at a moment's notice his place was taken by Mrs. Blues, of Ashby (late of S. Shields), who was present in the congregation. Her eloquent and impressive address was greatly appreciated. To-morrow (Sunday) the services are to be conducted morning and evening by the Rev. Kenneth Bond.

Congleton (Induction Service).—On Wednesday, Sept. 30, the induction took place at Cross-street Church, of Mr. F. Hall, the newly appointed minister, as successor to the Rev. G. H. Smith. Mr. Hall had been a local preacher among the Wesleyans for some 18 years or more, but had frequently been accused of heresy. For the past ten or twelve years he has carried on a mission at Northwich, which he himself started. About six years ago he became totally blind, but with great pluck he determined that it should not interfere with his work. In addition to his numerous preaching engagements, he has given many recitals as a very acceptable elocutionist. He has the reputation of being an able preacher. With his broad theological views he naturally came in touch with Unitarians, preached in their pulpits, and finally received from the Advisory Committee of the Provincial Assembly of Lancashire and Chester a testimonial as to his high character. When the Congleton pulpit became vacant, it was arranged by the East Cheshire Christian Union that he should supply there for a month, the result being that he received an almost unanimous invitation to become the pastor of the church. His wife is a most worthy "helpmeet" in the truest sense of the word, and will be "eyes to the blind." He is still under 40 years of age, and the congregation are full of hope at the settlement. The Rev. B. C. Constable, hon. sec. of the East Cheshire Christian Union, gave the charge to the minister, the Rev. H. Fisher Short, of Crewe, gave the charge to the congregation, and Mr. E. P. Williams, a Wesleyan local preacher of Northwich, spoke in high terms of Mr. Hall's character and ability. The Rev. H. E. Dowson was present, and in hearty support, but was restricted from taking part by medical authority. The Rev. W. G. Cadman, of Macclesfield, gave a few words of welcome as Mr. Hall's nearest neighbour. The Rev. G. Pegler, of Newcastle-under-Lyme, and the Rev. W. A. Weatherall, of Nantwich, also took part in the service.

Ilford.—At the annual meeting satisfactory reports were presented by the secretary and the Ladies' Sewing Circle. The treasurer's report showed a balance in hand on the church account of £2 9s. 5d., and there are no liabilities. Gratifying references were made to the new church now in process of erection. The utmost confidence is felt in the future of the movement. Mr. Arthur Beecroft, of 13, Ranelagh-gardens, Ilford, was elected to the position of hon. secretary. Mr. Beecroft, it will be remembered, acted with great acceptance in a similar capacity at the very successful bazaar held last December. Mr. E. R. Fyson was elected chairman and hon. treasurer, and Mr. Gathercole auditor.

Thanks were accorded to Mr. Welford for his past services, also to Mr. Wenman for taking charge of the musical arrangements.

Leicester: Free Christian Church (Farewell).—On Sunday, September 27, the Rev. Gertrud von Petzold, M.A., conducted her farewell services in a church crowded to its utmost capacity. From the text, "Love never faileth," she preached an eloquent and touching sermon, leaving with her people this last message, that only as a church fostered in itself the spirit of love and forbearance, and in the same spirit offered a haven of rest to the poor and heavy-laden round it could it fulfil its true mission. After the service, an adjournment was made to the schoolroom, where several members expressed the deep regret felt at parting from Miss von Petzold. She had previously been presented with her portrait in oils, a brooch, and a number of books from members of the congregation, a watch from the Men's Sunday Afternoon Meeting, and a gold pencil from the senior Sunday-school girls. A member of the congregation sends us the following note as to the influence of Miss von Petzold's ministry in Leicester:—"It is no exaggeration to say that she has done more than anyone else in a similar time to clear away the prejudice formerly existing here against Unitarianism. True, it was only curiosity which drew the majority of people at first to hear her—curiosity, and perhaps admiration at the courage of a girl, who, in a strange land, had worked her way to so unique a position. But it was her message, her earnest spirituality, the sense of communion with the Unseen, which arrested those who heard her. . . . A prominent Baptist minister said, 'If these are the beliefs of modern Unitarianism, then I am much nearer to them than I supposed.' There are to my knowledge several places of worship where our Church is no longer referred to in the condemnatory manner used before Miss von Petzold came. Almost all who have heard her have admitted, 'if she is a Unitarian, then at least Unitarianism, too, is a form of Christianity.' In a word, by the emphasis she has always placed on the spiritual life, as revealed most fully by Jesus, she has done more than can be estimated in winning for our body a sympathetic recognition among members of other churches in this district." Among his "Foreign Notes" in the *Christian Register* of Sept. 24, the Rev. C. W. Wendte has the following forecast of what Miss von Petzold is to do in America:—"She will arrive in Boston in early November, and will be pleased to accept pulpit supplies for the last three Sundays of that month. Later on her present plan is to preach at Streator, Ill., and subsequently to join Rev. Mary A. Safford in missionary work in Iowa. Miss von Petzold rightly believes that such an experience in this New World will be of great advantage to her in her chosen vocation, and enable her to do good service for our cause."

Liverpool: Hope-street.—The annual soirée in the Church Hall on Tuesday evening, Sept. 29, was very largely attended. The chairman, Mr. F. Robinson, in the course of his opening address, said: The pulpit services laid a heavy burden upon them by their insistence on the necessity of social service. The personal and private religious note had also been continually struck. He referred to the good work of the Sunday-school and Band of Hope, and pointed out that the Social Problem Circle had resulted in the formation of a league which was of immense service to the women of the city. He emphasised the responsibility of their church and of Ullet-road with regard to social work in connection with the Domestic Missions of the city. It was the old story—they lacked workers, and were relying more and more on workers brought up in their own atmosphere. That was good; but it was better that the classes should admit their solidarity, and mix in equality with the people of the Missions. The churches would not lose, but rather gain, if the intellectual, the ingenious, and the enthusiastic members would cheerfully take their share in this work. The Rev. H. D. Roberts said he was glad to have the opportunity afforded by the meeting for free and unconventional speaking. He would like to make two suggestions with regard to the order of their public worship: first, that late-comers, even if conscience-stricken first offenders, should not enter church during the reading of the introductory sentences. These were intended as a quiet and

suggestive preparation, and often gave the keynote of the service. Secondly, that conversation in the vestibule should not be audible to people who were already seated reverentially in the church. The main point he wished to put before them that evening was: Did every worshipper recognise the organic unity and far-reaching implications of our principle of worship? We came to worship God for religious education in the deepest and most comprehensive sense: to be made better and truer men and women. But real worship did not stay there. Not only must we be made men, but we must *make men*. He ventured to say this, not to the already over-worked, but especially to those new to our worship, and above all, to the younger people, in whose hands was the welfare of the future. No sincere and earnest effort, he said in conclusion, could ever be quite in vain. Sir William Bowring also made a speech, which was warmly appreciated, and Mr. Cooper, who on his retirement from the headmastership of the Hope-street schools has been appointed by the City Education Committee a representative manager, proposed a vote of thanks to the chairman. He suggested that Mr. Roberts should receive absolution for the Bicentenary History until 1909, which would be the diamond jubilee of the present church. Referring to his long association with Hope-street Church, he said he was a better and happier man by reason of it. The resolution was seconded by Mr. Lawrence Hall, and carried with acclamation.

Liverpool Sunday-school Society.—The first meeting of the session took place on Wednesday evening, September 30, at Hamilton-road Domestic Mission, when a devotional service was held. There were about seventy teachers and friends present, eight of the schools in the district being represented. The Rev. M. Watkins conducted the service, and he and Mr. Lewis, superintendent of the Bootle Sunday-school, gave short addresses. They both spoke of the great need of patience in a Sunday-school teacher, showing how the fruits of their labour could not be judged at the time, as is the case of a teacher in a day school, but would only become apparent as the scholar grew in strength of character. Mr. Lewis drew a parallel between the training of a flower and a child's mind, showing how much care is needed in preparing the ground and planting the seed, and what infinite patience is required in training the young mind. After the service the teachers adjourned to the schoolroom, where the Rev. J. Morley Mills, who has been president of the society for four years, introduced his successor, the Rev. J. L. Haigh.

Luton.—A series of four Wednesday evening lectures in the Corn Exchange on "The Message of Unitarians," began this week, when the Rev. W. W. Chynoweth Pope spoke of "God." Next Wednesday the Rev. H. Rawlings is to speak of "The Bible"; on Oct. 21 the Rev. E. Savell Hicks of "Jesus," and on Oct. 28, Dr. G. C. Cressey of "Salvation." The lectures begin at 7.15.

Marple.—After being discontinued during the summer months, the Sunday evening services at Marple, under the auspices of the East Cheshire Christian Union, will be resumed in the large room of the Liberal Club on Oct. 11 at 7 o'clock, the preacher being the Rev. H. E. Perry, of Denton, to be followed on succeeding Sundays by the Revs. W. Holmshaw, of Blackley; Jenkyn Thomas, of Glossop; H. E. Dowson, Principal Gordon, and other neighbouring ministers. There is a strong committee at Marple, of which Mr. A. Hirst is the secre-

tary, Mr. H. Forth the treasurer, and Miss Macnab the leader of the music: and it is hoped that as the outcome of these further services a permanent congregation may eventually be established. All friends in sympathy with the movement, and living within reach of the town, are cordially invited to assist by their presence and support.

Preston.—In connection with a series of public lectures by the Rev. J. Page Hopps, arranged by the North Lancashire and Westmorland Association, through the kindness of the B. and F. U. A., Mr. Hopps delivered a lecture on "God's Heretics and Seers" in the schoolroom at Preston on September 30. There was a very large audience, the room being full, and the lecturer was well received and heartily applauded. The chair was taken by the Rev. C. Travers.

Sheffield.—The annual united soirée of the Sheffield District congregations was held in Channing Hall on Thursday, Oct. 1., and was a great success. There was a large attendance for tea, and many more came in later for the excellent programme. The chair was taken by Mr. J. B. Wostinholm. Short addresses were given by Rev. James Ruddle (Stannington), and Mr. Robert Stewart (Glasgow); instrumental music by Mr. and Mrs. W. R. Stevenson, Mr. H. B. Griffiths, and Miss Grace Parker; recitations by Miss Doris Heeley and Mr. Bertram Lister, songs and duets by Mrs. W. T. Bowman, Mr. and Mrs. H. R. Bramley, and Mr. Frank Cloux. A substantial amount was realised for the Upper Chapel organ fund, all the expenses being born by private gifts.

Sheffield: Upperthorpe.—The jubilee of the congregation is to be celebrated next year on January 10 and 11. The Rev. J. Page Hopps, the first minister of the church, has promised to take the Sunday services, and to attend the Monday meeting.

Stannington (Farewell).—The Rev. J. Ruddle preached his farewell sermon at Underbank Chapel on Sunday, Sept. 27, and he is at present resident in Sheffield, where his address is 37, Harcourt-road.

Western Union.—A conference of the ministers of the Western Union of Unitarian and Free Christian Churches was held at Mary-street Chapel, Taunton, on October 1, at the invitation of the Rev. John Birks. The ministers present were the Revs. H. Austin, J. H. Belcher, A. N. Blatchford (President of the Union), R. Davis, R. Finnerty, C. E. Jewell, J. F. Jones, E. R. Hodges, A. Lancaster, J. McDowell, A. E. O'Connor, C. E. Pike, W. L. Tucker, J. Worthington, and E. Parry. Mr. Blatchford read an admirable paper on "Preaching," which was followed by discussion, and subsequently Mr. Birks gave an "At Home" in the Memorial Schools, at which a large number of the members of the congregation and other friends were present. The Rev. A. Lancaster, in the course of an address, spoke of the pleasure with which he welcomed their host's return to Taunton, and Mr. Birks afterwards offered a welcome to the President of the Union and the other ministers. The welcome was expressed in a resolution, moved by Mr. E. C. Goodland, seconded by Mr. G. Philpott. Mr. Blatchford and Mr. McDowell both replied, and there was vocal and instrumental music to add to the pleasure of the evening.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 11.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermundsey, Fort-road, 7, Rev. J. HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11, Rev. J. E. MANNING, M.A.; 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15, Rev. A. J. MARCHANT; 6.30, Rev. J. HIPPERSON.

DELICIOUS COFFEE.

RED

WHITE

& BLUE

For Breakfast & after Dinner.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON. Evening Subject, "Messages of the Mosaics, No. 2."

Forest Gate, corner of Dunbar-road, Upton-lane, 6.30, Mr. CHANCELLOR, "The Divine Revelation in Human Life."

Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Rev. ARTHUR HURN. "Walt Whitman."

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Ilford, Assembly Room, Broadway, 7, Rev. GEORGE CARTER.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A. Harvest Festival.

Kentish Town, Clarence-road, N.W., 11.15, Rev. Rev. F. HANKINSON; 7, Rev. J. E. MANNING, M.A.

Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Rev. J. HOWARD.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15, Rev. W. E. WILLIAMS, B.A.; 7, Rev. G. CRITCHLEY, B.A.

Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7, Mr. EDWARD CAPLETON.

Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.

Stratford, Unitarian Church, 11, Mr. EDWARD CAPLETON; 3 and 6.30, Rev. J. ARTHUR PEARSON. Harvest Thanksgiving Services.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wimbledon, Smaller Worple Hall, 11, Rev. J. A. PEARSON; 7, Rev. W. E. WILLIAMS, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUNNERY.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.

BATH, Trim-street Chapel, 11, Rev. J. MC-DOWELL; 6.30, Rev. A. N. BLATCHFORD.

BEDFORD, 2.30 and 6.30.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. A. E. PARRY.

DOUGLAS, I.O.M., The Gymnasium, Kensington-road (off Bucks-road), 11 and 6.30, Ministers from Manchester and District.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12, Rev. CHARLES HARGROVE, M.A.

FRAMLINGHAM, 11 and (first Sunday in month only) 6.30.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. G. HAMILTON VANCE, B.D.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. R. N. CROSS, M.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. CHARLES TRAVERS.

LIVERPOOL, Ullet-road, Sefton Park, 11, Rev. M. WATKINS; 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVERS.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High-street Chapel, 6.45, Rev. JAMES BURTON, M.A.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. S. MATHERS, M.A.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11.

SHEFFIELD, Upper Chapel (during alterations Services in Channing Hall, Surrey-street), 11, Rev. A. H. DOLPHIN; 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.

TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HOGEDS.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30.

WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MARRIAGE.

PHILBRICK—PRATT.—On October 6, at All Souls' Unitarian Church, Evanston, Illinois, by the Rev. James Vila Blake, Edward Hooper Philbrick, youngest son of the late Mr. Thomas Philbrick, of Leicester, to Florence Adah, second daughter of Mr. and Mrs. Thomas Pratt, of Gainsborough House, Sparkenhoe-street, Leicester.

DEATHS.

BISHOP.—On October 2, Louisa Ann, wife of Rev. J. W. Bishop, at 156, Smedley-road, Cheetham, Manchester.

HARRISON.—On October 4, after a long illness, Mary Anne Harrison, of the Hawthorns, Alum Rock-road, Birmingham, eldest daughter of the Rev. W. Harrison, Brookfield-avenue, Timperley (late of Stalybridge.)

THOMPSON.—On October 3, at Walcot, Norfolk, Agnes, wife of Joseph William Thompson, of Walcot, and of Steep, Petersfield, daughter of Walter Webb, of Worcester, aged 40. She hoped that no one would wear "mourning" on account of her death.

UPPER CHAPEL, SHEFFIELD.—

Dedication of new Organ, Pulpit and Choir Stalls; Thursday, October 15, 5.15 p.m. Preacher, Rev. Charles Hargrove, M.A., Organist, Mr. John Harrison, of London. Tea, 6.15. Organ Recital by Mr. C. W. Perkins, of Birmingham, 7.30. Re-opening Services, Sunday, October 18, Rev. C. J. Street, M.A., LL.B. Organist, Mr. Arnold Bagshaw.

LONDON DOMESTIC MISSION

SOCIETY.—A Welcome Meeting to the Rev. W. H. Rose will be held at Rhyd Street Hall on Friday, October 16, at 8 p.m. The chair will be taken by Meadows Martineau, Esq. All subscribers and friends of the Mission are cordially invited.

BICENTENARY

OF THE

Building of the Great Meeting, LEICESTER.

Sunday, October 25. — SPECIAL SERVICES, including a Young People's Service in the afternoon.

Monday, October 26. — PUBLIC MEETING.

Tuesday, October 27. — SOIRÉE in Great Meeting Schools, when a welcome will be given to the Rev. E. I. FRIPP and Mrs. FRIPP.

All friends interested heartily welcome.

For further particulars apply to

Mr. J. R. GIMSON,
15, St. James-road, Leicester.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN & UNITARIAN CHURCHES.

Visit of the President of the National Conference, Rev. JOSEPH WOOD, of Birmingham, October 13th to 22nd, 1908.

Services at 7.30, conducted by Rev. JOSEPH WOOD:—Dob Lane on October 13th, Broughton on 14th, Urmston on 15th, Sale on 16th, Longsight on 20th, Upper Brook-street on 21st.

Services at 3.30, Cross-street Chapel, Saturday the 17th, and Thursday the 22nd.

Sunday, October 18th, Monton, 10.45, Oldham-road, 6.30.

Conferences at Memorial Hall, Saturday the 17th (at 6.0); Monday the 19th (Ministers, 3.30; and on Social Service at 6.30); Thursday the 22nd, at 6.30, "Impressions of the Visit," followed by discussion.

OLIVER H. HEYS, Hon. Sec.,
335, Dickenson-road, Longsight.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT.

PRESS OPINIONS.
Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."
Manchester City News: "Health and comfort carefully considered."
Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."
Send to WARDEN for Prospectus.

Established in 1866.

JOSEPH TEBBUTT,

Transfer and Commission Agent,

71, OXFORD ROAD, LONDON, W.

Send for particulars of Businesses for sale, from £20 to £1,000. London and Country.—Advice free.

Please All Your Guests

by giving them a beverage that ab-stainers and non-ab-stainers unite in praising. Pure, unfermented, sterilized grape-juice, without preservative or any addition whatever.

Mostelle

is Non-Alcoholic, delightful, and sustaining.

Try it with table water.

12 - dozen small bottles } Red or White.
18 - " large " } 2 dozen carriage paid.

A SAMPLE BOTTLE and descriptive booklet sent to any address for 1s. post free.

THE GRAPE JUICE CO., Ltd. (Dept. E.),
7, Great Tower Street, London, E.C.



Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss
LILIAN TALBOT, B.A. Honours Lond. Prepara-
tion for London Matriculation, Trinity
College, and Associated Board of Musicians.
Healthysituation, Hockey, Cricket, and Swim-
ming. Special terms for daughters of Unitarian
ministers. Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL,
LETCHWORTH, HERTS.

SCHOOL FOR BOYS, from six years up-
wards. Bracing air. Thorough all
round, unsectarian education, without
break, fitting for professional or other careers.
Special regard to health and physical develop-
ment. Delicate boys properly cared for.
Principal—J. H. N. Stephenson, M.A.

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education
for Girls in all branches. Excellent results in
Music and Art Examinations; Matriculation,
and Cambridge Higher Local. Special course
for delicate Girls. Gymnasium, Swimming,
Tennis, Hockey.
PRINCIPAL ... MISS MARLES-THOMAS.

Situations,
VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have **VACAN-**
CIES in their Commercial Department
for a few **YOUNG GENTLEMEN** of good
Education and Manners. No Premium re-
quired. Term of Indentures four years.—
Apply by letter only to the Secretary, Kynoch
Limited, Witton, Birmingham.

A YOUNG DUTCH GOVERNESS,
experienced, speaking English, certifi-
cated in French and needlework, can teach
German, piano, and singing, wishes to get a
place in a family or at a school.—Address,
Miss E. A. R. VAN DER FELTZ VAN DER SLOOT,
Steenwijk, Overysel, Holland.

LADY HOUSEKEEPER wanted by
Professional man, widower, with four
children. State age and salary.—Address,
G., INQUIRER Office, 3, Essex-street, Strand,
W.C.

WANTED.—MOTHER'S HELP.
Young, English or Foreign. Two
children, ages 8 and 2. Good needlewoman.—
Mrs. HORNER, c/o Amptill, Paignton.

LADY (40) desires post as **COM-**
PANION HOUSEKEEPER. Very good
cook, needlewoman (not dressmaking), musi-
cal, good reader and correspondent; 7 years
and 18 months' excellent references. Disen-
gaged shortly. London or Midlands preferred.
—Address, U., INQUIRER Office, 3, Essex-st.,
W.C.

FRENCH LADY wants English nurse.
Three children, aged 9, 7, 4. Sewing
required and cleaning of two rooms. Wages
£2 a month.—Write, Madame GUIEYSE, 4,
avenue Filleuls, Croissy, S. et O., France.

MANCHESTER COLLEGE, OXFORD.

"The College adheres to its original principle
of freely imparting Theological Knowledge,
without insisting upon the adoption of particular
Theological Doctrines."

SESSION 1908-1909.

THE REV. CHARLES C. COE, F.R.G.S.,
will deliver the **OPENING AD-**
DRESS in the **COLLEGE** on **MONDAY,**
OCTOBER 12, at 5 p.m. Subject: "The
Search for Truth and the Ministry of Religion."

A. H. WORTHINGTON, } Secretaries.
HENRY GOW, }

A. I. WRIGHT (TREADWELL & WRIGHT).

ESTABLISHED 1845.

33, CHANCERY LANE, LONDON, W.C.

The Shorthand Writer appointed by the Court in Public and Private Examinations under
the Companies Acts. One of the Official Shorthand Writers to the Court of Bankruptcy.

Shorthand and Typewriting anywhere, at any time, of any
kind, in any quantity.

COMPETENT MEN are available at short notice for **TEMPORARY** or
OCCASIONAL SECRETARIAL or **OFFICE WORK.**

Country Orders for Typewriting despatched same night if required.

Telephone No. 4865 Central.

Board and Residence.

BOURNEMOUTH.—Elvaston, West
Cliff, BOARDING ESTABLISHMENT.
Unrivalled position on sea front, close to the High-
cliffe Hotel. 50 rooms. Full-sized billiard tables
Lovely grounds, with access to Cliff Promenade.
Due south. Near Unitarian Church. Illustrated
Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-
tock," 59, Warrior-square. First-class
BOARD and **RESIDENCE**; most comfort-
able throughout. Sea View, excellent cuisine,
billiard and smoke room, sanitary certificate.
—Mr. and Mrs. SIDNEY P. POTTER.

NEWQUAY, CORNWALL.—**APART-**
MENTS, or would Let **Furnished**. Re-
duced terms for winter months. Sea view.—
Mrs. VICKERS, Hazel Mount, Bay View Terrace.

SEAFORD, SUSSEX.—**Furnished**
Apartments facing the sea; highly
recommended; moderate terms.
Mrs. CHAMBERLAIN, 5, Claremont-terrace.

LANGLEY HOUSE, DAWLISH,
S. DEVON. Residence for Ladies.
Responsible charge taken of younger guests.
Beautiful winter climate.—Full particulars on
application.

LONDON.

BOARD-RESIDENCE, 5, CRAVEN-
ROAD, BAYSWATER.

Close to Paddington station, Central Tube
and Metropolitan, Queen's-road; Whiteley's,
Owen's, and West End Theatres.

Terms: 31s. 6d. single; double, 63s.

MARY WATSON, Proprietor.

BOARD-RESIDENCE.

21, Gloucester Terrace, Hyde Park.

GOOD COOKING. Separate tables.
Bath (hot and cold). From 31/6,
or 6/- a day.

THACKERAY HOTEL

(TEMPERANCE),
GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.

TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE
HOTEL has Passenger Lifts, Electric Light
throughout. Bathrooms on every Floor; Spacious
Dining, Drawing, Writing, Reading, Billiard and
Smoking Rooms. Heated throughout. **Bed-**
rooms (including attendance) from 3s. 6d. to
6s. Full Tariff and Testimonials on application.
Inclusive charge for Bedroom, Attendance, Table
d'Hôte Breakfast and Dinner, from 8s. 6d. to
10s. 6d. per day.

Telegraphic Address: "Thackerny," London.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,

LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d.
Breakfast and Tea from 1s. Patronized re-
peatedly by many visitors during the 30 years
of its existence.

ILFORD UNITARIAN CHRISTIAN CHURCH.

The Memorial Stones of the New
Church in the High-road (near Con-
naught-road) will be laid on

Saturday, October 17, by
Sir Edwin Durning-Lawrence, Bart.

AND
Rev. T. E. M. Edwards.

3.45 p.m.—Stone-laying service, conducted by
Rev. F. H. JONES, B.A.

5.0 p.m.—Tea in the Reading Room.

7.0 p.m.—Public meeting. Chairman, JOHN
HARRISON, Esq. (President of the British and
Foreign Unitarian Association), supported
by Revs. W. COPELAND BOWIE, H. RAW-
LINGS, M.A., FRANK K. FREESTON, GORDON
COOPER, B.A., F. H. JONES, B.A., T. E.
M. EDWARDS and others.

Collections on behalf of the Building Fund.
All friends of the Cause cordially invited.

TYPEWRITING, SHORTHAND, TRANSLATING.
Authors' MSS. accurately copied at reasonable
rates. Special quotations for quantities. First-
class work guaranteed. Evening and Secre-
tarial work undertaken with Machine; also
typing on machine direct from dictation.
SERMONS A SPECIALITY.—Miss E. L. STENT,
68, Aldersgate-street, E.C., and 33, Crouch
Hall-road, N.

AM I RIGHT?

I take it that you require your MS. to be neatly and
clearly typed on a good paper and by a competent
operator, for which service you are prepared to pay a
reasonable price? Am I right? If so, write or 'phone
for my terms at once. I guarantee satisfaction.

C. HERBERT CÆSAR,

Homefield, Woodstock Road, St. Albans.

LATE OF

10, Grange Road, Canonbury, London, N.

TYPEWRITING.—Young Lady, ex-
pert steno-typist, and highly recom-
mended for literary work, undertakes Type-
writing. Special care taken with author's
MSS., and absolute accuracy guaranteed.
9d. per 1,000 words; with carbon copy, 1s. per
1,000. Specimen of work submitted.—Miss
ARCHER, 14, St. Andrew's-chambers, Wells-
street, Oxford-street, London, W.

TYPEWRITING.

What Clients say of my work:—

"Thoroughly satisfied."

"Prompt attention and excellent work."

"Typing all right and very nicely done."

"Careful typing."

Please write for my terms at once.

MISS M. HOEY,

2, Fairfax Road, South Hampstead, London, N.W.

TYPEWRITING

Executed at reasonable prices. Specimens of
work submitted.

Special Terms for quantities.

Send for price list.

MISS MAY BURTON,

118, Cleveland Street, London, W.

BRASS PLATES

Of Every Description

Made by **WALTER BOWLES,**

20, AIR STREET, PICCADILLY, LONDON, W.

DESIGNER and Heraldic Engraver on Gold, Silver,
and Ivory. Letter cases mounted with Arms,
Crests, and Monograms. Rubber Stamps of every
description, Pads, Inks, &c.

Send for quotations.

Established 1888.

THE LATEST FOUNTAIN PEN, 1908 MODEL.

One of the leading manufacturers of Gold Fountain Pens challenges to demonstrate that their Pens are the very best, and have the largest sale, that no better article can be produced.

They offer to give away 100,000 10/6 Diamond Star Fountain Pens, 1908 Model, for 2/6 each

This Pen is fitted with **14-carat Solid Gold Nib**, iridium pointed, making it practically everlasting, smooth, soft and easy writing and a pleasure to use. Twin Feed and Spiral to regulate the flow of ink, and all the latest improvements.

One of the letters we daily receive:—"Please send me **THREE MORE PENS**; the half dozen in use are giving every satisfaction to my friends."



THE SELF-FILLING AND SELF-CLEANING PERFECTION FOUNTAIN PEN is a marvel of Simplicity; it deserves to be popular. It is non-leakable, fills itself in an instant, cleans itself in a moment—a press, a fill—and every part is guaranteed for two years. The Massive 14-carat Gold Nib is iridium pointed, and will last for years, and improves in use. Fine, Medium, Broad, or J points can be had.

This Marvellous Self-Filling Pen, worth 15/-, is offered as an advertisement for 5/6

Is certain to be the Pen of the Future. Every Pen is guaranteed, and money will be returned if not fully satisfied. Any of our readers desiring a really genuine article cannot do better than write to the Makers.

THE RED LION MANUFACTURING CO., LTD., 71, HIGH HOLBORN, LONDON, and acquire this bargain. (Agents wanted.)

YOU are invited to a course of five Sunday Evening Lectures by the Rev. John Page Hopps, in the New St. James' Hall, Great Portland Street, on the subject of

RATIONAL RELIGION.

Oct. 18.—Rational Ideas concerning Human Life: Its beginning and its meaning.

Oct. 25.—Rational Ideas concerning Civilisation, Society and Comradeship. (Citizen Sunday.)

Doors open at 6.30.

Organ, 6.45.

Service, 7.

All Seats and Books Free.

VOLUNTARY OFFERINGS AT THE DOORS FOR EXPENSES.

OCTOBER NUMBER READY. 2s. 9d. post free

THE

HIBBERT JOURNAL.

Yearly Subscription, 10s. post free.

THE MISCARRIAGE OF LIFE IN THE WEST.

By P. RAMANATHAN, C.M.G., K.C.
HOW MAY CHRISTIANITY BE DEFENDED TO-DAY.

By Prof. H. C. M'GIFERT.

A GREAT SOCIAL EXPERIMENT.

By Rev. CHAS. PLATER, S.J.

HEGEL AND HIS METHOD.

By Prof. WILLIAM JAMES.

From other CONTENTS.

A CHINESE STATESMAN'S VIEW OF RELIGION. By CHARLES JOHNSTON

THE MOSLEM TRADITION OF JESUS' SECOND VISIT ON EARTH. By Captain F. W. VON HERBERT.

INFALLIBILITY AND TOLERATION. By F. C. S. SCHILLER.

A NEGLECTED ARGUMENT FOR THE REALITY OF GOD. By C. S. PEIRCE.

DETERMINISM AND MORALS. By the Hon. BERTRAND RUSSELL.

PAIN. By Miss CAROLINE STEPHEN.

THE "JERAHMEEL THEORY." By the Rev. T. K. CHEYNE, D.Litt., D.D.

BOOKLESS RELIGION. By JAMES MOFFATT, D.D.

EVANGELICAL BARGAINING. By JOHN PAGE HOPPS.

Discussions. Reviews. Bibliography of Recent Literature.

WILLIAMS & NORGATE,

14, Henrietta-street, London, W.C.

CHURCH OF THE UNATTACHED.

THERE are many UNITARIANS living at a distance from a congenial place of worship.

Arrangements have been made by the British and Foreign Unitarian Association by which a **SERMON** or **PAMPHLET** will be sent WEEKLY to anyone paying 2s. 2d. in advance to cover a year's postage.

Apply by letter to **LADY WILSON**, 86, Church Road, Richmond, Surrey.

Nov. 1.—Rational Ideas concerning God and His manifestation in Man.

Nov. 8.—Rational Ideas concerning the Bibles of the World.

Nov. 15.—Rational Ideas concerning a Future Life.

JUST PUBLISHED.

Fcap. 8vo. 1s. net, by post 1s. 2d.

DOGMA AND HISTORY.

By **Professor Dr. Gustav Kruger**, of Giessen.

Intended for those who have little acquaintance with the historical development of religious ideas, and especially for those who, while becoming ever more uncertain about the validity of Creeds and Dogmas, cannot see their way to true religion without them.

Crown 8vo. 1s. 6d. net, by post 1s. 8d.

WHOSE SON IS CHRIST?

TWO LECTURES ON PROGRESS IN RELIGION.

By **Professor Friedrich Delitzsch**, of Berlin (Author of "Babel and Bible").

The author holds that Protestantism, when possessed of a full consciousness of its sacred task of serving the truth, will free the life and the teaching of Jesus from the dross which has collected on both and threatened to smother them.

Book Room, Essex Hall, Essex St., Strand, W.C. SIMPKIN, MARSHALL & Co., and all Booksellers.

PLAYS for YOUNG PEOPLE

By **HENRY W. HAWKES.**

Suitable for Children's Winter Gatherings, Tea Parties, Prize-Giving Evenings, &c.; also for Home Representation.

1. **ROBIN HOOD.**
2. **DICK WHITTINGTON.**
3. **CINDERELLA.**
4. **THE BABES IN THE WOOD.**
5. **BEAUTY AND THE BEAST.**
6. **RED RIDING HOOD.**
7. **WILLIAM TELL.**
8. **KING AMOR.**
9. **THE UNAMBITIOUS QUEEN.**

Price 3d. each net, by post 3½d.; the Set post free for 2s.

By **AUNT AMY.**

PRINCESS MAY AND HER WONDERFUL LAW.

A FAIRY PLAY IN THREE ACTS.

Price 3d. net, postage 1d.

LONDON: Published by B. C. HARE, 5, Essex-street, Strand, W.C.

REAL IRISH LINEN BARGAINS!

—Finest Cambric Handkerchiefs; Ladies' 2/6 doz.; Gent's 3/9. Snowy Damask Tablecloths 63 in. square, 2/11. Sample patterns sent post free. Write to-day.—**HUTTON'S**, 5, Larne, Ireland.

EXCEPTIONAL LINEN VALUE!

Fried Real Irish Linen Pillow Cases, 1/6; Snowy Damask Tablecloths 63 in. square, 2/11. Patterns prove the quality; they're post free. Write to-day.—**HUTTON'S**, 5, Larne, Ireland.

E. Norman Reed & Co.,

Artists in Stained & Leaded Glass.

Memorial Windows.

Mosaics.

Church Decorators.

13, Lisle Street, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

APPLES, Good Cooking, 42 lbs., 5/-; 20 lbs., 3/-; Dessert, 42 lbs., 7/-; 20 lbs., 4/-; 20 lbs. each, 6/-. Carriage paid in England and Wales.—**FRANK ROSCOE**, Steeple Morden, Royston.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets over £168,000.

DIRECTORS.

Chairman—Sir **ALEXANDER WALDEMAR LAWRENCE**, Bart.

Deputy-Chairman—**MARK H. JUDGE**, A.R.I.B.A., Sir **WILLIAM CHANCE**, F.H.A. **HARDCASTLE**, Bart., F.S.I.

Miss CECIL GRADWELL, Miss **ORME**, **STEPHEN SEAWARD TAYLER**.

A SOUND AND READY MEANS OF INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

SUBSCRIPTION PREFERENCE SHARES £20 each, payable 5/- monthly. Interest 4 per cent.

DEPOSITS RECEIVED at 3 and 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

Terms for Advertisements.

Advertisements for **THE INQUIRER** should be addressed to the **PUBLISHER**, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on **THURSDAY**, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	...	6	0 0
HALF-PAGE ...	...	3	0 0
PER COLUMN...	...	2	0 0
INCH IN COLUMN ...	...	0	3 6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

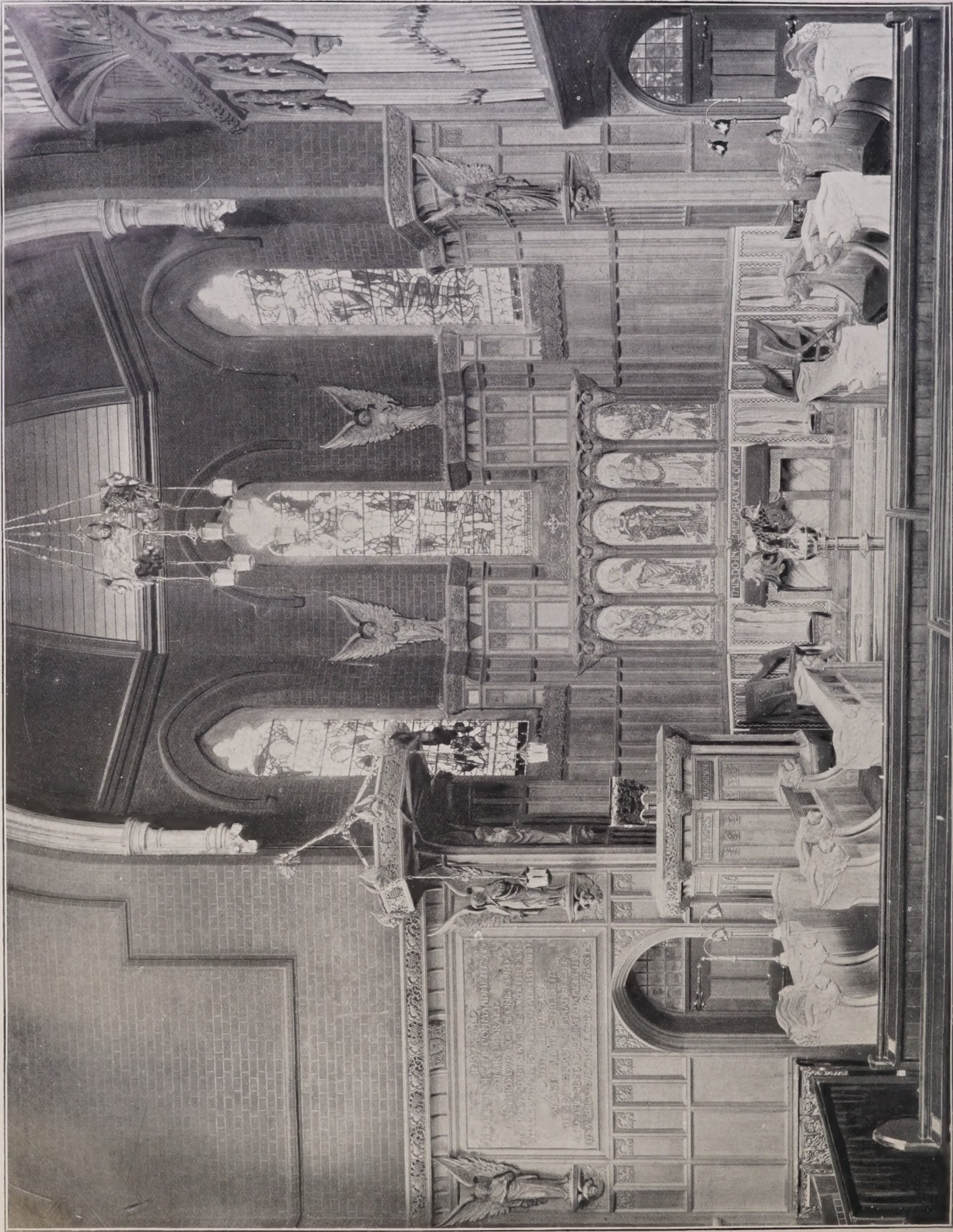
Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d. 3 insertions charged as 2.

All payments in respect to **THE INQUIRER** to be made to **E. KENNEDY**, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by **UNWIN BROTHERS, LTD.**, 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by **E. KENNEDY**, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, **JOHN HEYWOOD**, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), **JOHN HEYWOOD**, Deansgate.—Saturday, October 10, 1908.



ESSEX CHURCH, KENSINGTON: THE CHARLES W. JONES MEMORIAL.
GENERAL VIEW OF THE CHANCEL.



ESSEX CHURCH, KENSINGTON: THE CHARLES W. JONES MEMORIAL.
THE REREDOS AND COMMUNION TABLE,

